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Dying Pastor's Last Farewel

T O

His Friends in *Froome, Selwood,
Shepton-Mallet, Brewton, Wincal-
ton*, and the Adjacent Parts.

BEING

Several SERMONS on 1 *Joh. 2.15.*

PREACHED

By that Learned, and Pious Divine,

Mr. Henry Albin,

AND

Prepared for the Press with his own Hand
a little before his Death.

To which is added by another Hand,
An *Elegy* on *Mrs. Mary Hamlen*, late of
Froome, in *Somersetshire*.

L O N D O N, Printed for *J. Dunton*,
at the *Raven* in *Jewin-street*, 1697.

THE
Dying Laborer
Answer to the
Question

What is the
Cause of the
Dying Laborer?
And how can
it be prevented?
By the
Dying Laborer
himself.

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To his beloved Friends, and frequent Hearers in *Froome, Selwood, Shepton-Mallet, Brewton, Wincalton*, and the Adjacent Parts; the Author wisheth Grace and Peace.

Dear Friends,

I Have had a long relation to most of you, as your Minister; and in a zeal for your spiritual welfare especially, I have been induced to a publication of these Sermons; which at first were Preached only in the hearing of some, but now may be read of all; and it may be of very good use, to have such a Monitor always by you, and observe him, as an Antidote against the common idolatry of Mankind, in worshipping and serving the Creature, more than the Creator. Oh how busie is this World, to turn God out of our Hearts, that it may have them wholly to it self? And should not we be as busie, to drive the World out of them, that God may have his own again? And if for this, you may have a little help, should you not diligently use it; especially considering the greatness, difficulty, and absolute necessity of this work? You must know, God never made this World, to unmake himself, to be our end, our felicity, to usurp his incommunicable dignity; and wear that Royal Diadem of Divine honour and worship, which belongs to

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him alone: As some Fathers set up their Children, to their own undoing; but to teach us the knowledge of God, and assist us, in giving the honour and service to him, which we know to be our duty, and conduct our souls to the enjoyment of him, as our final happiness, no where else to be had. These are the great ends of it but we are in great danger of living to quite contrary ends, of forgetting God, in the care and diversions of the World, and losing our love to him, in our love to that; and denying him by doing wickedly, to seek or keep that: And what's this, but a setting up of a false Deity in God's stead? and is not this the undoing of People generally, the ruin of Religion in their Conversations, dealings and transactions, as if they were Pagans rather than Christians? Few are so happy, as to escape this danger, to set up God highest in their Hearts as the chief good, the only object of their happiness, and last end of life; and subordinate the World to him, by a right use of it, as our Souls conduct to the knowledge, love, praise and admiration of God and support in serving him, and the public good of Mankind. The truth is, our Hearts are strangely revolted from the true and living God and wonderfully gone a whoring from him, after the World in their Estimation and inclination. This is all they mind, and this is all they love, seek, rejoyce in, and trust to naturally. Monstrous wickedness! what a wicked Creature is Man, that he should thus un-God his God
and

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and make a God of Vanity, of that which is not? and how sadly is this corruption of our nature aggravated, by the difficulty of overcoming it? To unglew our misglewed Hearts from the World, and set them right, by glewing them fast to God again, is the greatest difficulty in the Government of Human Conversation. We can't persuade People to change their end; not to make the World, but God their end; and this makes them obstinate, and resolute in their evil ways, and they'll not be persuaded to turn from them, to the ways of God. But whatever their thoughts are, 'tis most certain, that there is no such thing, as real Conversion, till this change be made; for this is the very Heart and Soul of it; as an overloving of the World, is the root of all Evil, amongst all sorts of People. So 'tis a sincere, superlative love of God, as our chiefest good, and total happiness, which is the root of all Godliness, and no sound work can be made in Religion, till sound work be made here. Every Mans way, is such as his end, by which he is guided in it: If a Man makes the World his last and principal end, he will insallibly walk in the evil ways of the World, for the gaining of it, either openly or secretly; and he must first be persuaded to make God his end, before he will leave his old ways, and make Gods ways his ways; We must first give God our hearts superlatively, and then our eyes will observe his ways, and our feet walk in them. Thus the Foundation must be surely laid, otherwise the superstructure can

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can never be firm, can too much be said of this Subject? Have others spoken largely of it? why may I not be excused, if I add a little more concerning this ground work of Religion, in which it lives, moves, and has its being; and without which, there can never be any sincerity and saving power in it? Why will not the Prophane be turned from their Prophaneity? What makes a great part of Hearers, meer Formalists? and whence are the shameful Hypocrisies and Scandals of too many Professors of Religion? they have not Faith and consideration enough to see, that the happiness for which they were made, lies in the enjoyment of God; but they are really bewitched with the allurements of worldly Enjoyments, which ravish their Hearts, and captivate their Affections, as their only happiness: And whatever they may pretend to in serving God, he is no more than an Underling to the World, that's overruled by it, and in various occasions must give place to it, as the most Sovereign Power; they are as it were sworn to that, by an Oath of Supremacy; and when 'tis against their Carnal interest to obey the word of God, they'll certainly reject it, and do wickedly to please their Lusts, and serve the world. This is really the case, the world usurps the Sovereignty, and the most high God is only an inferiour, that's owned only by the by, in subordination to it, and consistency with it. 'Tis in this that the ungodly are chiefly and primarily divided from the godly, the main specifying difference lies here

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here, their hearts are with the world, as their last end; their chief delight, and overruling Power: And whatever is said for their Conversion and Reformation, it will be in vain, they that are ungodly, will be ungodly still, till their Eyes be open, to see that in the great God, which now they don't see; and their hearts perswaded to embrace him, as the supream object of their happiness, and chief swaying power of their Lives, above all other things whatsoever. This is a point so clear and undoubted, beyond all dispute, that we may boldly affirm, they that will be Christians indeed, must see that they are well settled here; and they that are unsettled here, will be always unsettled, unsound, and unsteady in the Profession of Religion. None are substantially and steadily Religious, but such as lay hold on the hopes of Eternal Happiness in the enjoyment of God, as their chief end, their full delight, and only rest; and in pursuance of it, being unfeignedly humbled for their Sins, and in a sense of their undone Condition, give themselves up to Christ, to be brought home to God, and saved by him in his own way, by faith in his Blood, and obedience to his Laws. This is Christianity, and they that content themselves with less than this, may have their Names, but not the Hearts and Lives of Christians. These things being considered, I was willing to do my part, for the suppressing the Fundamental Error of Humane Nature, which deposeth God, and deifieth the World, and for the setting of things

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to rights between God and the World, and the Souls of Men; that God may be restored to his honour, the World to its right and proper use, and the Souls of Men to their true and real happiness. But what's all this, and much more, without serious consideration? Therefore my earnest desire is, that you would most seriously consider what hath been here said; in order to these ends, and also in the following Discourse; and if any thing may be done for the effectual promoting of them, 'twill be no small rejoycing to him, who is

Your affectionate Servant in the Lord,

H. A.

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A
Practical Discourse

O F
Loving the World ;

O N
1 John II. 15. Latter Part.

*If any Man Love the World, the
Love of the Father is not in him.*

THese words follow those that go before in the former part of the Verse ; as a reason of them. We are Commanded there, not to Love the world, nor the *things that are in the world ;* (*i. e.*) not to Love this world's Goods, with a Sinful and Inordinate Love, or more than God ; Nor evil Lustings after them, nor Temptations to such Lustings, which are so

common in the World. And why so? For a very great reason mention'd in my Text, *If any Man Love the World, the Love of the Father is not in him*

The words of the Text are very few; and there are only these two parts contained in them.

1. A Supposition, in these words, *if any Man Love the World*, where the word, *if*, is conditional, and makes the words, to which it is joyned, a supposition: When the Apostle says, *If any Man Love the World*; 'tis all one, as if he should have said; this being supposed, or premised, that any Man Loves the World.

2. A Position, or Conclusion, grounded on the supposition; in these words, *the Love of the Father is not in him*. Whoever he be, of whom it may be truly said, he Loveth the World, upon this supposition, it may be as truly said, *the Love of the Father is not in him*.

There is no great difficulty in the meaning of any words in this Text: But yet for better satisfaction, to any that may need it, and desire it, by way of Explication, I shall offer two things to consideration.

1. The World signifies many things in Scripture: But here 'tis to be understood in the

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the Vulgar sense, as it signifies all kinds of worldly Enjoyments, or Creature-comforts, any ways Beneficial to this Life, especially the Riches, Honours, and Pleasures of the World. So the Apostle expounds himself in the following Verse, for says he, all that is in the World, the Lust of the Flesh, (*i. e.*) Carnal and Bodily Pleasures; the Lust of the Eyes, (*i. e.*) Earthly Riches, any Worldly possessious whatsoever, the Pride of Life; (*i. e.*) a Proud way of Living, as when People live high above themselves, or above their duty; affecting a Pompous, and vain Glorious way of Life, is not of the Father; (*i. e.*) the Inordinate Love of these things, doth not proceed from the Father, but is of the World: (*i. e.*) the Men of the World, and the things of the World, or if you will, the corrupt Natures of Men, and Allurements of Worldly Objects, by the Concurrences of which Sinful Lusts are generated in their Hearts.

2. The Father signifies God the Father, the first person in the Trinity, he is many ways a Father, and makes himself known very commonly by this Name. *He is the Father of our Lord Jesus Christ*, Rom. 15. 6. *The Father of our Spirits or Souls*, Heb. 12. 9. *The Father of believers*, 2 Cor. 6. 18. *The Father of Lights*, Jam. 1. 17. *The Father of Mercies*, 2 Cor. 1. 3. *The Father of the Fatherless*, Psal. 68. 4. And

in a word *the Father of all*, Eph. 4. 6. *Is God so many ways a Father?* No wonder that in the Scripture he is so often called by this Name, and what a comfort is it that we have to do with such a Father, so great and so good? *Oh, how should we Honour him for his Greatness*, Mal. 1. 6. *And Love him, and trust in him, and fear him for his Goodness*, 2 Chron. 6. 4. And what will become of those base Spirited People, who can be content to sit at his Table, eat his Victuals, wear his Cloaths, dwell in his Houses, enjoy his Lands, and Livings, and use his Creatures, for the necessary uses of Mans Life, and besides all these, have a render of Christ, with all his unspeakable benefits, purchased with his dearest Blood for the Everlasting welfare of their Souls, but yet after all his kindnesses don't heartily Love, but rather despise, hate, and spit in the face of the Founder and Father of all their Enjoyments? Let not such comfort themselves with his Mercy, for they shall be sure to feel his wrath for the Contempt of his Love. And as the sweetest Wine maketh the sharpest Vinegar, so no wrath like to that which is kindled by abused Love; the Lord will repay those that hate him, he will repay them to their face with Vengeance and Destruction, *Deu. 7. 10.*

These things being briefly premised for explication, the words of the Text gives us this General Doctrine.

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Doct. Whoever they are that Love the World, they don't Love God.

This seems a very strange Doctrine, we all call the World Vanity, and use to speak slightly of it, as if 'twere scarce worth a good word : But who does not Love the World, who does not desire it, delight in it, and wish Prosperity to his Worldly Affairs and Enjoyments? Oh, how eager are all persons generally in their pursuit of it! How hard is it to find one that's truly Mortified to the World? And are not Professors of Religion themselves, too often guilty of great Worldliness, and many times deservedly accused of great rigor, and cruelty in their exactions and dealings with others? Where then are the People that Love God, what's become of them, have they forsaken the Earth, are they only in Heaven?

To prevent mis-understanding here, that none may think, that they want the Love of God, when they have it, and that none may think that they Love God, when they only Love the World; I shall briefly open the Doctrine in three Observations, which being done, I shall make Application of it.

1. They that Love the World here meant, are not such as Love it with a Lawful Vertuous and Laudable Love due to it: These are not the Persons which the Apostle speaks of; no, they were far from his Intention; a Man

may so Love the World, as that at the same time his Loving of it is a Loving of God ; and without which he cannot be said to Love him ; he that doth not Love God, as he is seen in his works, how can he Love him as he is otherwise not seen ? We must know that the World in many respects is very lovely because very good, 'tis the off-spring and delight of Heaven ; God doth not despise the Work of his hands, *Job 10. 2. But is well pleased with it, Rev. 4. 11. All things were created for his Pleasure.* And how great his pleasure is in contemplating his ineffable Glory every where, Shining upon his Creatures, even the smallest and meanest of them, who can tell ? But this we know, as God Loves the World in all its Parts, of its Glorious and Stupendious Fabrick, so we should also Love it, as in other things, so in Love especially ; we should be like unto God, and Love as he Loves. But it may be said, how, or in what respects should we Love the World ? We should Love it in all these respects.

- I. *As Gods Book, to see him in it.* To contemplate the Glory of his Wisdom, Goodness, Power, Eternity, and Immensity, which shine all over it, and in every part of it ; God has greatly Honoured Man above all other Creatures, by putting an Eye into his Soul, to see his Maker in all his works ; and did People use their understandings to see what they might

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might see of God, ordinatily in this Book, would it not be the shaming of Atheism, and a fruitful Nursery of awful and reverend thoughts, of Pious and Religious Affections towards him? And is it not a most doleful Lamentation, that generally they do only see their self ends, their Food, Raiment, Housing, Lodging, Gain, Pleasure, and vain Glory, and don't at all see their Maker in the Creatures; this Created World was *Adam's Bible*, teaching him the knowledge of God, and his duty towards him, and it should be our Bible too, which we should diligently read, that we may behold the manifold Glory of God in his wonderful works, and give him that Honour which is due to him. But oh, what Blockheads are the most of People! A whole Age can hardly make them read a line, or spell a word in the big Print of this great Bible, which might teach them the knowledge and fear of God. How dost thou live in this Glorious and Incomprehensible Fabrick, as full of Wonders as of works? Dost thou only mind the Creatures as they serve Back and Belly, delight thy senses, and in various occasions do furnish thee with Provision, and Supplies suitable to the necessities of this present Life? This is to live in the World only as a Victualling House for the Body, which doubtless was made chiefly to be Gods School-house, for the Instruction and Edification of the Soul. This is to live

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here only as a Brute, but thou shouldst remember that thou art a Man, a Reasonable Creature, made to see thy Maker in his works; open thine Eyes, look which way thou wilt, and on what thou please, and thou wilt evermore behold his Glorious Face, and see enough to make thee bow down before him, with a deep Reverence and Adoration. Away, Foolish Atheist, who wilt not believe that there is a God, because thou canst not see him with thy Bodily sense; dost thou see the effect, and canst thou not see the Cause? Doth he not by that which is visible to the Eye of thy body, make himself visible to the Eye of thy Soul? If thou art not wilfully Blind, mayst thou not still see him, and read a Lecture of Divinity in every thing that's seen? Verily our failing here is not only too common, but a very great fault that hath great Impiety in it, according to the words of the Poet:

*Du Bartas the
first day of
the first week.*

The World's a Book in Folio, Printed all

With Gods great works in Letters Capital;

*Each Creature is a page, and each effect,
A fair Character, void of all defect.*

Here we see that the World is Gods Book, to see him in it, and good Children and Scholars will love this Book; and is it not sad, that there are so few to be found every where for it follows.

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*But as young Trewants Toying in the School,
Instead of Learning, learn to Play the fool.
We gaze but on the Babies and the Cover,
The gawdy Flowers and Edges gilded over;
And never farther for our Lesson look,
Within the Volumn of this various Book.
Where Learned Nature rudest ones Instruicts,
That by his wisdom God the world Conducts.*

There's our fault, and a great one too; doth God shew us his face by visible objects every where, every day, and all the day long, *Rom. I. 20.* And will the most of People take no notice of them from day to day, as if there were nothing of a God in the Creatures; and will too many, from a wicked enmity against the thoughts of God, fill their empty heads with fancied Atoms, as the Founders of this Glorious work, so fearfully and wonderfully made in every part of it; and leave no room for a God in them? what a shame is this to mankind! We should not take it well to be thus slighted by our Friends and Neighbours, if when they meet us, they look not on us, nor take any notice of us. Do any of these talk of Heaven? oh, how unworthy are they of the beatifical Vision, of seeing God Face to Face in Glory, who will not look upon him, and see his Face in the Glass of his Creatures; they that are wise will not lie poring and scraping in the Earth, like a Cock on the Dunghil, but will look upward, and Eye God every

every where, and Learn from his visible Glory in this dark Dungeon, to admire, rejoyce in, and long for the Invisible Glory of his Face, in the Mansions of Light.

2. As Gods Servant, to serve him with it; is it our Duty to Love the Service of God should we not also Love his Servants, his Creatures, as they do assist us in his Service? Why did God make us not to serve his Enemies, the Devil, fleshy Lusts and Sin, but to serve himself? this is the great end of Life, which our hearts should be most upon; and should we not Love the Creatures, as they serve us in Living to this end? thus they are Gods Servants, and ought to be Loved by us; God Loves his Servants, and all good Men Love their good Servants; and should not we Love the Creatures used as Gods Servants, assisting us in his Service? What's the whole World but a house full of Servants made for Mans use, and are not many of them very Glorious ones indeed? well might the *Psalmist* cry out on this occasion, *What is Man that thou art mindful of him, and the Son of Man that thou visitest him?* Psal. 8.4. And should we not Love all those Servants, which God hath made for Mans Service, especially those which we our selves make use of, according to Gods ordination. 'Tis doubtless, a great vanity to say, all is vanity, without Limitation, or Exception expressed or understood:

Solomon

Solomon never meant any such thing, when he begins and ends his *Ecclesiastes* with, *Vanity of Vanities, all is Vanity*, Eccles. 1. 2. 12. 8. 'Tis not *Vanity* that God hath made Man, and the other Creatures for his Service, and doth employ them in it; neither is it *Vanity* that we our selves make use of them in our necessities, to promote our serving God; thus they are good in a special manner, and accordingly we should Praise them and Love them. Why should we not Love our Food, Rayment, Money, Houses, Estates, or any other Creature-comforts whilst they are enjoy'd, and used for God? Thus we should not condemn the World, but duely value it. The *Psalmist*, to shew his great regard to the works of God in Heaven and Earth continued, according to his ordinance, for Mans use, Cries out, seemingly in a Passion of Love, *For all are thy Servants*, Psal. 119. 91.

3. As Gods gift, to Love him in it, and thank him for it; whatever comforts are Ministered to us by the Creatures, or whatever our worldly Enjoyments are, they are all the good gifts of God, and what good is there in us, if we don't Love him in them, and thank him for them? But oh! How few do consider this! Men look upon their Enjoyments as if they were altogether their own, which their Wisdom, Power, and Industry have gotten for them; which is a Gross Delusion, Savours
of

of Atheism, and Lessens the due esteem of them; Pray take heed of it, and Remember that 'tis God who giveth to you Life and Breath, and all things; and how sweet and precious should all Creature-comforts be which are given by the hand of such a great God, to such vile wretches as we are, *Acts 17. 25. Don't we eat his Bread, breath in his Air, wear his Cloaths, tread upon his Earth, dwell in his Houses, lie upon his Beds, ride his Horses, milk his Cows, and Plow with his Oxen, and the like? as the Creatures are our Servants, so these Servants are the gifts of God, not debts, but gifts; what hast thou but what is Gods deed of gift? and mayst thou not Learn from hence, many very profitable Lessons?*

1. Shouldst thou not value and Love thy Enjoyments, for the great grace and kindness of God in them, as a Man will value a token for the sake of a Dear Friend that gave it; who such a Friend to us, as the God of Grace, and Father of all our Mercies? and should not the Riches of his Grace, make every comfort the sweeter to us? should it not teach us to say, *God in his free Grace hath given us this, or that Worldly comfort, and we will Love it for his Loves sake? but then on the other hand, we must take heed that we don't over-value it.* For,

2. As thou dost Love the gift, so shouldst thou not much more Love the Giver, and be Thank-

Thankful for his Kindness ? the gift should not lessen, but greaten thy Love to the giver ; 'tis a Heinous and Dangerous offence, to Love the gift more than the Giver ; if thou make the gift thy God, and un-God the giver, *What wilt thou do, when thou hast lost thy God ? and what can he do for thee, if in a time of Extremity, thou shalt cry out to him, Arise and save me ; can he Protect thee from the wrath of the great and Dreadful God, or comfort thee under it ?*

3. What wicked wretches are they, who having most of a God, do most of all spit in his Face ; are the greatest haters of God and Godliness in all the Countrey ? they that are most bound to Honour him, are the greatest Dishonour to him ; but how will these Scorers and Mockers on Earth roar in Hell, when they shall feel the greatest kindness turn'd into the greatest Vengeance, *Rom. 2. 4, 5.* And know, to their unspeakable sorrow, the full meaning of these sayings, *Wo unto you that are Rich, for ye have received your Consolation. Wo unto you that are full, for ye shall hunger. Wo unto you that laugh now, for ye shall mourn and weep, Luk. 6. 24, 25.*

4. As God's workmanship, to praise him by it : No work of God so mean, which is not a pressing motive to the high Praises of its Maker ; 'tis a good thing to Praise God,
'tis

'tis Amiable and Lovely ; should we not then highly prize the Creatures as they are the Glorious works of God? for by them we are taught to Praise him. Are not all the Creatures Gods mouth to us, declaring the Glorious and admirable Perfections of their Maker, and should not we be their mouth to God, ascribing to him all the Praise which is due to him, from the works of his hands? and how do we perform our Indispensable Duty, in behalf of our selves and fellow Creatures? how do we live in this World, as we ought, to the Praise of our God, if we don't by the frequent consideration of his wonderful works, *Rouze up our Souls to the high Praises of his Name? and if we have any Eyes in our heads, and Life in our Hearts, how can we do otherwise?* Who can behold a curious Building, Picture, or piece of Needlework, and not Praise the Authors of them, and how can we behold the wonderful works of God, always before our Eyes, and not be filled with his Praises? *All thy works shall Praise thee, saith the Psalmist, Psal. 145. 10. And that they may never want a Mouth to Praise their Maker, he also adds, I will Bless the Lord at all times, his Praise shall be continually in my Mouth, Psal. 34. 1. And should not we say, as he said, no work of God, how small soever, but what's a wonder, a great wonder, the Lords very wonderful in a Bee, Fly, or Flea, the least Worm or Creeping thing; in every Herb,*
Flower

OF LOVING the World.

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Flower, Plant, Leaf, or Blade of Grass. But how much more wonderful in the more Noble and excellent Creatures? and if the rational Creatures, which are still walking up and down amongst objects of wonder every where, should pass their days without the Praises of their Maker, this would be almost as great a wonder as any of the rest. *Oh, that all would remember what a Tribute of Praise is due to him,* and so live, as that they may in some good sort pay this tribute, both for themselves and others, who cannot speak for themselves. *God did not send us into the World to be Idle Spectators of his Glorious work, but to Praise their Maker by them, and they that mind them only for Carnal self-ends, and not the Praises of their Founder, do certainly lose the end of Life; and deny God the Honour and end of his whole Creation.*

5. As a Communication of his goodness, to taste him in it; *The Earth is full of the Goodness of the Lord, Psal. 33. 5. And so is the Sea, and the Heavens above us, and their Goodness gives us a lively taste of that immense Ocean of goodness which is in God himself.* For what's goodness but a Derivation, or Communication from his infinite goodness? and should we not thus Love it, and Learn from it to Love transcendently, that Essential and Infinite goodness which is in God himself? And is it not strange, that our Hearts are not wholly swallowed

wallowed up in this *Ocean*, but are quite drown'd in a few drops of Created Goodness, loathing and despising their blessed Original: What's this but a Cursed and Damnable Corruption in our Natures, corrupting us in the very end of Life, and all our ways? A Viperous womb, where all the Woes and Plagues of the World are bred; who can sufficiently bewail it? and how earnestly should we labour to overcome it, and make those Creature-Enjoyments, which have stolen our hearts from God, the hands to restore them to him, and give him his own again? Are you delighted with the Glorious sights of the World, natural and artificial, with sweet smells, musical sounds, Voluptuous taste in Eating and Drinking the Nourishment of your Food, the warmth of your Cloaths, helpful Friends, pleasing Company, the goodness of your Houses; with their Accommodations, the greatness of your Riches, with their Furniture and Appurtenances, for the pleasing of the Flesh, and the like? should you not Learn from hence, above all to delight your selves in God, as an object of unspeakable Joy and Pleasure, to whom all nations are no more then the *drop of a Bucket*, or *small dust of a Ballance*, yea, nothing less, then nothing and vanity? *Isa. 40 15, 17. What are all sensible delights but slight glimpses of those Celestial Joys, that flow from the immediate Enjoyment of Incomprehensive goodness in*

Of Loving the World.

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God himself? And where's your Reason, Faith and Consideration, if your Souls are not by this means raised up to a most Transcendent Admiration of them? and what dull and dead Souls have you, if you are not most affectionately ravished in the Contemplation of them? Are not all the delights of created Goodness, at least virtually existent in God himself, and infinitely more? And when you taste a sweetness in them, may you not justly cry out, *Oh, how great is their happiness who live and dwell in God, and enjoy him as all in all?* What's a little, a very little in a broken Cistern to the fulness of the Ocean! If some very small sprinklings of Divine Goodness, scattered amongst the bitter-sweet Creatures, be so delicious, who can tell what a felicity 'twill be to enjoy immediately, all the comforts and pleasures of God's essential goodness, in full measure, and running over to all Eternity? Did God by the speaking of a word, make a Glorious World of innumerable delights, for the comforts of Mankind in this present Life? Why cannot he also by the speaking of a word make his infinite Goodness in himself, infinitely better than a thousand worlds, to all those whom Divine Grace makes the heirs of God, to live for ever in the immediate Enjoyment of him? if the Lord say, *Be ye filled with my Goodness as your Portion of Happiness,* We shall immediately to all intents and purposes be perfectly

happy ; what is there that the word of Gods Power cannot do to make us Blessed !

6. *As Gods Chariot, to ascend unto him in it.* The Creatures are not only *Gods Book*, to reveal him to us in his being, and glorious Attributes, for Practical ends and uses, that we may pay the duty that is owing to him ; but they are *the Conduct of our Souls to God*, in the Unity of his Godhead ; as their first efficient supreme mover, and dirigent and last end ; in him, all their Beings, Motions, and Operations, begin and terminate, and by these rightly understood, our minds are carried up directly to him, as *the Alpha and Omega, the beginning and the ending*, Rev. i. 8. *Of whom, and through whom, and to whom are all things*, Rom. ii. 36. 'Tis true, sinful self-love preferring a Carnal pleasure before the Spiritual Enjoyments of God, which is the Fundamental Corruption of our Natures, utterly perverts the right use of the World, and makes that a dead weight to press down our Souls from God ; by which, as in a *Chariot*, they should ascend unto him. Men naturally mind nothing but their Carnal selves in the Creatures, as *the last end of all* ; they pull these Chariots backward, and make all their motions end in sinful self, exalted above all that is called God. Thus they deify themselves, and live without God in this World. But right Reason, unbyassed by Carnal affections,

ons, in the Contemplation of them, goes up
 unto God as in a Chariot: All created beings
 lead up to the first uncreated being; All the
 Second efficient causes, to the first cause; all
 motions to the first mover, all Subordinate
 ends to the chief, and all derivative goodness
 to the Original goodness: and what's the
 Ectypal Image of God in Man, but a shadow-
 ing of the Archetypal in God? And what do
 the emptiness, vanity, changes and miseries
 of the World say to us? don't they all tell
 us, *That this World is not our resting-place*;
 Not big enough for our aspiring Souls, which
 being made for a Spiritual Happiness, in a
 Spiritual object, have no rest till they rest in
 God, the infinite Spirit, and our *only resting*
place? Thus we see how our Souls by the Crea-
 tures are carried home to God, do reduce
 all to one, and see all in one. 'Tis confess the
 Creatures do alienate the People generally,
 and make them forgetful of their God, but this
 is from corrupt Nature in themselves; they
 are so many School-Masters to bring us to
 God, and when by a right understanding of
 them, they do this Office for us, should we
 not Love them that do so happily joyn us to
 the Lord, the Fountain of all Being, Good-
 ness, Wisdom and Power, the only satis-
 faction of inquisitive minds, and Center of
 our dislodged Souls; for here, or no where
 we have rest.

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Let the World be consider'd as of God, in him, and for him, and then we may not think, or speak lightly of it; nor withhold our affection from it, but should in mind and heart magnify the work of God, which men behold; *Every Man may see it, Man may behold it a far off, as Elihu said, Job 36. 24, 25. The works of the Lord are all great and Honourable, Glorious and Wonderful.* We should take pleasure in them, and they should be sought out by us, according to the words of the *Psalmist, Psal. III. 2, 3, 4. Were the works of God more studied with respect to their Maker, in their various and admirable forms, faculties and operations, doubtless, there would be more Piety and less wickedness in the World then now there is; but that there is so little done this way, is the reproach of Mankind, a Notorious instance of our fallen Estate, and a loud call to Universal Lamentation.*

Two things seem exceeding strange to me, the one is, that Rational Creatures should live in a World of such objects; so Glorious and Astonishing, and take so little notice of a God in them; *If they would open their Eyes they might see him every where, but for the most part they see him no where: the other is, that such as Contemplate the Creatures, and search into their wonderful Natures, are no more devoutly religious, seeing every thing is a wonder, a Preacher of Divinity to us; and calls for no little Reverence and Adoration from us.*

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Certainly these things are the great shame of humane Nature. Would not that be a very wicked Family, where Children and Servants do what they please, without any regard to the worthy Master of the Family, in any of his Enjoyments or Concernments; and will not so much as wag their Hats, speak to him, or look upon him? And what vile wretches are Men generally, Brutes rather than Men, who living in their Masters house, use his Provisions for Food, Raiment, Housing, Lodging, Physick, and the like; walk up and down amongst their fellow-Creatures, and do what they please, but take no notice of the great House-keeper of the World, in his Glorious works, and their own Enjoyments, to prize, admire and love them for his sake, to employ them in his Service, and give him that Worship, Honour and Glory which is his due. And which is worst of all, Count such an abominable contempt of the most high God of Infinite Majesty, no fault at all; but, without Repentance, they will be made to know with a Vengeance, that this is a fault and a great one too; for the time will come when a fire shall be kindled in his Anger against them, and shall burn to the lowest Hell, because of the Rock that begat them; they are unmindful and have forgotten the God that formed them, *Deu. 13: 18, 22. They shall be destroyed and not built up, because they regard not the works of*

the Lord, nor the operation of his hands, Psal. 28. 5. See Isa. 5. 12. *And they shall be torn in pieces who forget God, and there shall be none to deliver,* Psal. 50. 22. *Their Souls shall be torn from their Bodies, and those flung into Hell, and these into their Graves.* And what an aggravation of their sorrow will it be, in this woeful tearing day, when they shall cry out for help, and there shall be none to deliver? *They that will not see God in his Works, may be as backward to see him in his word, and such shall be sure to smart for it.*

God did not make the World meerly to be a Living for Man to live upon, but for great and Glorious ends respecting himself; *who is above all, and through all, and in all,* Eph. 4: 6. And when we so study, enjoy, and use the World as to Answer these ends, *We should duly respect it in its place, and write upon it, Holiness to the Lord,* as 'tis a means to these ends; tho the world be Vanity, as 'tis abused, or separated from God, or set against him, or as 'tis of a vanquishing nature, and the like; yet as 'tis from God, and has much of God in it, and is used for its proper ends ordained of God, 'tis not vain, but very good, and should be highly valued and loved by us.

Where by the way I cannot choose but add, when I consider how fearfully and wonderfully this world is made, and what amazing Spectacles of Infinite Wisdom, Goodness

ness and Power, are every where before us, and how certainly they Preach a Deity to us, and that in the pure and sincere Contemplation of the Creatures; *intellectus hominis semper teudit in Deum*. My Soul is filled with great Indignation against those Monsters of Men, who in words or works profess themselves to be *Atheists*; and say, *that there is no God*; these may look upon themselves as wits, but certainly these wits dwell at little *Witham*, and in the Judgment of the *Psalmist*, are the veriest Fools in all the Countrey, *Psal. 14. 1.* *Tho enough hath been said, and enough may be seen to teach the Fools more Wit, yet Solomons words will be true, Prov. 27. 22. Tho thou should'st bray a Fool in a Mortar, among Wheat, with a Pestil, yet will not his Foolishness depart from him.* However, it may not be amiss to give them warning, that tho there were no Bible, yet doubtless the works of Creation and Providence, will rise up in Judgment, and Condemn their Impious and disnatur'd wretches, *Who un-God their God, un-Man themselves, and are more devillish then the Devil himself.* Their Tongues are their own, and we must give them leave to talk; but I hope there are those every where, and not a few, who will not change their God, for Fanatical and Ridiculous Dreams of World-making Atoms; no, nor their Christianity, neither for Christless Philosophy, or the Life of a Brute, and hatred of Godliness.

Again, a little more on the other hand to such Professors of Religion, who use to speak Slightingly and Contemptuously of the World, as a most despicable thing, but yet are otherwise great admirers of it, their hearts and lives go after their Covetousness. Who more vigorous then they, in the pursuit of Earthly things? And who more rigorous in exacting their uttermost farthings, Who will abate nothing, tho for Peace sake? And 'tis not without cause, that many times they are severely Censur'd by the Carnal World, for their Covetousness. How can such excuse themselves from Damnable Hypocrisy, Who do thus Idolize a vain ill-got and abused World? such should take heed lest their own Actions should rise up in Judgment against them, and Condemn them. If they say, they Love the World only with a Lawful and Virtuous Love, yet how can they free themselves from Hypocrisy, who in their words do exceedingly vilify and depreciate that which in their Lives they do, and should highly prize and value; *tho in many respects all is Vanity*; as the wise Man says? yet if People make God their end, and so Live upon the World, *As to Live to him, then certainly 'tis not Vanity*. Is not this supposed when Solomon says, *Let's hear the Conclusion of the whole matter*; that is, especially of all that he had said of the World's Vanity, *Fear God and keep his Commandments, for this is the whole*

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whole Duty of Man, Eccles. 12. 13. Surely this great end of Life is not Vanity. So neither are the means in having and using Worldly things, as they are subservient to this end; as the end is good, so is the means.

2. They that Love the World in the sense of the Text, are such as Love it with an Inordinate, Vicious and Damnable Love, that is not due to it; these are Persons of whom it may be truly said, *The Love of the Father is not in them.* When the Apostle says, *If any Man Love the World,* he doth not speak of a bare positive Love of the World, As if his meaning was, *Whosoever Loveth the World in any Degree or Measure, the same doth not Love God:* For, as hath been shew'd, there is a Love of the World which is our Duty, and may not be denied to it; but he speaks of a Comparative Love of it, such as Viciously and Inordinately prefers the World before God; Or is a Loving of the World more then God. Such a sense of the Text is very agreeable to the Common Language of the Scripture, which speaking positive, must be understood in a Comparative sense, else a great many Scriptures will be meer non-sense. Which I here forbear to cite for brevity sake, contenting my self with these few that follow instead of all, *Prov. 8. 10. Receive my instruction, and not Silver; that is, more then Silver;*

or

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or before it, John 6. 27. *Labour not for the Meat that Perisheth, but for that meat which endureth to Everlasting Life.* What tolerable sense can we give of these words, unless we say, *We must not Labour for the meat that Perisheth, more then for the meat that endureth to Everlasting Life?* But we must Labour chiefly for this, and seek it more then the other, John 17. 9. *I pray for them, I pray not for the World.* What do these words signify, but that Christ did in a more especial manner, Pray for those whom the Father gave him out of the World; then for those who were still of the World, and had some share in his Prayers, as is undeniably manifest, *2. 20.* and also *Luke 23. 34.* *Paul Baptized Crispus, and Gaius, and the Household of Stephanas, yet he says, Christ sent me not to Baptize, but to Preach the Gospel,* 1 Cor. 1. 17. And what should the meaning of these words be, but that he was sent forth more to Preach the Gospel, then to Baptize? If these and a great many other such like Scriptures, be not taken in a Comparative sense, their sense cannot be good, and that which is the common meaning of Scripture Language in other Expressions, must be allowed in my Text, which is farther manifest from the words of our Saviour Christ; *Fathers and Mothers, Sons and Daughters, are a considerable part of the World,* and must be Loved with a special Love, yet
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of these he says, *Mat. 10. 37. He that Loveth Father or Mother more then me, is not worthy of me, and he that Loveth Son or Daughter more then me, is not worthy of me; And accordingly the Apostle must be understood in my Text, tho literally he only says, If any man Love the VWorld, yet Emphatically, he must be supposed to mean, If any Man Love the VWorld more then God, the Love of the Father is not in him.* The thing is past doubt, therefore without any more trouble I shall leave it, and come to my main business, which is to shew who they are that prefer the world before God, or Love it more then God. For this end, that such as these may be fully known, and all may be the better able to examine themselves, *Whether they be Lovers of the VWorld, more then Lovers of God,* I shall describe them by their several undoubted Characters; they are these which follow.

1. They that Love the World as a Portion of Happiness, and Live to it as the last end of Life; and the only felicity which they aim at, 'tis to be doubted there are too many called Christians of this sort, and that the most of them look for no Portion, but what they have in this Life, from the comforts and pleasures of Worldly Enjoyments. And don't such as these Love the World more then God? How do they value

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lue the Enjoyment of him ? Will they not sell him in common occasions, for a little sinful gain and pleasure ? How is it with thee ? dost thou say, *Give me the fulness of the World, give me Houses, Lands, and Livings, Money, Cattle, Grasse, Hay, and the like, in a abundance, and I care for no more, I desire no more. I may be told of God and Christ, and Heaven, Conversion and Communion with God, but I don't in good earnest value these things; give me a plentiful Portion of this world's Goods, and that shall suffice.* Be these the sayings of thy heart ? thou must know that thou dost Love the World with a wicked and damnable Love; thou art not a Saint, but a Worldling, the World is thy God, and the God of this World is nothing to thee ; thou art one of the Men of this World, who have their Portion only here : And woe be unto thee, when this is gone; for whither wilt thou look for comfort ? dost thou know what will come next ? Didst thou seriously consider the end, for which thou wast made, and how much thy Soul, restored to it self, is dissatisfied with the greatest fulness of Worldly Enjoyments, thou wouldst with fear and trembling labour to prevent such a miserable end at last, as thou hast just cause to fear. Has God made thee a Man honour'd with a Spiritual, Rational and Immortal Soul, whose vast desires are not satiated, but with the boundless perfections of the Infinite Spirit
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that made it? Has he made thee for himself, for his Glory and a Happiness in himself, And wilt thou renounce the Enjoyment of him, and make thy self a meer Brute, by resting only in a very short, Brutish Happiness of sensual Pleasures? This is such a contempt of the most high God, and such a wrong to thy most precious Soul, as that one day, without Repentance, that which is now thy only pleasure, will be thy unspeakable pain and torment, and that which is now thy God will be a Devil to thee; witness, *Judas's Money*, *Mat. 27. 2, 4, 5.* and *Amnon's Tamar*, *2 Sam. 13. 15, 17.*

2. They that Love the World as the wages of unrighteousness; and such are all the Riches, Honours, Friendships and Pleasures of the World, gotten by dishonest practises. How many are there every where, Who will lie, swear falsely, deal unjustly, dissemble, defraud, circumvent and use cheating Tricks, for the gain and honour of the World? And how many will abuse themselves and the Creatures, by Intemperate practises, for the sensual Pleasures of the flesh? Again, how many Labourers and Hirelings are there, who mind wages more then work, who are slothful and negligent; Who steal time from their Masters, and take wages for sleeping, smoaking, playing, or running about; Who do their work deceitfully,

ceitfully, but yet look for full Wages, as if they had done their best? Besides, how many are there in their several Professions, who take unreasonable gains, which they never deserved, nor laboured for? and are there not very many of the poorer sort, and others, that live by Robbery, using their Neighbours Goods as their own? Now what shall we say of all these? if they don't Love the World with a wicked vicious Love, who do? How do they over-value the World, and what base thoughts have they of God, who so frequently sell him for such small wretched Enjoyments, of sinful gain, pleasure, or vain Glory? Are any of these Professors of Religion? whatever their Profession be, they are of *Balaams* Religion, and with them, gain is Godliness. The gain which is gotten by doing wickedly, under a Profession of Religion, is the Godliness which they are most for; and thus they are the followers of *Balaam*, as we may see, 2 Pet. 2. 15. *Balaam under some colour of Religion, endeavoured to do a wicked work for the Wages of Worldly honour and gain, and they do the like, They Love the World as the Wages of unrighteousness, and Consequently Love it more then God. Oh, that such as these would lay to Heart the words of the Lord, Ezek. 22. 13, 14. The time will come when the Lord will smite his Hands at their dishonest gain, and at the Blood which they have been guilty of, and then*

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then how can their heart endure, or their hands be strong in the days that the Lord shall deal with them ?

3. They that Love the World as a Provision for wicked Lusts, to be spent in a sinful pleasing of the Flesh. Hasten thou this World's Goods ? thou art not the Sovereign Lord and Proprietor of them, to do with them as thou please ; Thou art only a Steward, entrusted with them for thy Masters use, and thou must be accountable for the spending of them. Dost thou use what thou hast to support thy self, or others, in thy Masters Service ? Thou dost well ; this is to Love God ; but if thou wilt abuse thy trust, and make those Worldly Goods, which should maintain Gods Servants, only a Provision to feed his Enemies, wicked Lusts, thy Love of the World cannot be good ; such a Love of it cannot be a Loving of God. Wicked Lusts are certainly Gods Enemies ; and is not their Love of the World a wicked Love , Who abuse it, as a Provision to feed and maintain God's Enemies ? How dwelleth the Love of God in those who are so kind to his Enemies, and side with them in their Rebel-lions against him ? And oh, how hard is it to restrain those who have something of the World, from this wickedness, from giving that to the Devil, which they have received from God for his Service and Glory?

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but especially those who have much of it? how great are the expences of too many, not only of the higher but the lower sort, upon their Pride in Apparel, Tables, Houses, Household, Accommodations; upon vain Glorious Curiosities, and Delicacies in Food and Raiment? and how fast does this Lust grow at this day in this empoverished Nation, as if it strived shortly to out-grow the Patience of God? What a shameful waste is there made of the Creatures, by Tiplers, Belly-Gods and Drunkards every where, as if they were Born into the World to be a Curse to Mankind, to destroy the Creatures and starve the Poor? And how commonly are Mens Estates consumed by Whoredom, Sloth, Malice and Revengeful Law-suits, so that their Lusts many times devour all, and leave them nothing at last to Live upon? Besides, how many are there of the higher sort, who Live upon the World meerly as a Living to keep them in the Sodomitical Sin of Idleness, when they are bound in Conscience, according to their Ability, to Labour in some useful employment either of body or mind? Don't all these Love the World with a wicked Love, who seek it, and lay it out for such ends and uses as these? For what do all these Men do, but make the World a Nursery of Vice to the Dishonour of God, and their own undoing, and other Mens too? and how is it possible that such as these should Live as
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Christians, and Enjoy the Comforts of Religion, who go flatly against the Commands of Christ, Rom. 13. 14. —and *make no provision for the Flesh, to fulfil the Lusts thereof.* Oh! What have they to Answer for, who are false in their Stewardship, and having much of the World, wickedly confound a great part of their Master's Goods, as a Provision for the fulfilling of the Brutish and Devilish Lusts of the Flesh, and don't care how they break the Commands of God, to please these Hell hounds; these Men may brave it out for a time, but who can think how they will look in the great Day of the Lord, when the Black Bill of their wicked Expences upon their Lusts, shall be brought in against them, and their Memories and Consciencés shall cry Guilty? They that are Wise, would not Enjoy some Mens Estates, upon Condition they must misuse and consume them as they do, in their sinful and flesh pleasing ways, to serve the Devil and their Lusts.

4. They that love the World, so as that they wickedly Covet their Neighbours Goods, and seek their own against their Welfare; dost thou call him Worldling, and Covetous VVretch, who does wickedly Covet thy Goods, and seek his own against thy Welfare? What then art thou who dost the same? Art thou not condemned out of thine own Mouth? I don't say thou maist

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not desire thy Neighbours Goods upon a valuable Consideration, as his Corn in the Market, or his Ware in the Shop, for thy Money; if this be not allowed, how shall we justify the Dealings and Commerce of the World? And how shall we live? But if without this thou dost desire thy Neighbours Goods, wishing that his Houses, Fields, Money, Preferment, Dignity, Corn, Cattel, or other Goods were thine own, this is certainly an evil Covetousness, or wicked Love of the World; why else is it so fully and expressly forbid in the Tenth Commandment, *Exod. 20. 17. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Manservant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.* Again, what shall we say of those who seek their own against their Neighbours Welfare, as by false Wares, deceitful Weights and Measures, and undervaluing what they Buy, and overvalue what they Sell, wilful Trespasses, borrowing to prevent buying, lending to make a prey of the borrower, deceitful pretences, secret underminings, and the sinful Frauds which may any way be otherwise used, are not such as these also wicked Lovers of the World, who don't care who do lose, so they may get, nor how they gain the World,

World, so 'tis got? These may pass for Honest Men, but they are no better than Thieves in Masquerade: Besides, it may not be amiss to note, that when People are full of murmurings and repinings in their low Estate, do envy the Prosperity of others, and grieve at their Enjoyments; whence are these Perturbations, but from an inordinate Love of the World, which being crost by the Providence of God, corrupts into these Troublesome Passions, wherein, as in a Glass, it may at the same time see its own Face, and the great provocation of the Lord's Wrath, as we may learn from the words of the Apostle, 1 Cor. 10. 10. *Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.* See the Story, Numb. 14.

5. They that love the World so as to harden their Hearts against a perishing Neighbour. Has God made the Lot of a poor Miserable Person to fall in thy Neighbourhood? And are there no others that can or will relieve him? And wilt thou who art able to relieve him, suffer him to perish for want of necessary Comfort, how dwelleth the Love of God in thee? Dost thou not love the World more than God, who wilt not part with a little of it for the Lord's sake, to shew thy Love to him in that Humane Nature, which is his most

Noble Creature in this lower World?
1 John 3. 17. But whoso hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of Compassion from him, how dwelleth the Love of God in him? And if he doth not love God, then surely he loves the World; he loves it as his Idol, with a wicked and damnable Love: Such Lovers of the World were the Priest and Levite, who should have been Eminent Examples of Charity, but coming by chance near the Person that fell among Thieves, was stripped of his Raiment, wounded, and left half dead; they saw him, and passed by on the other side, without any Compassion towards him in his perishing Condition, Luke 10. 30, 31, 32. And all that do as they did are their Brethren, in Iniquity, in Unmercifulness, and a wicked Love of the World: And are they any better, who are Unkind and Cruel to themselves, who may, but will not allow themselves a sufficiency for the necessary Comforts of this Life, and by this Monstrous Inhumanity may be their own Destroyers?

6. They that love the World so as to do wickedly to avoid the Cross; many can own Religion in a Calm, when it has the Countenance and Encouragement of the Times, who cannot own it in a Storm, by suffering for it: But when it comes to be a
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Case with them, rather than they will leave the World for Righteousness sake, they will leave God and a good Conscience, and do wickedly to save the World; upon this account it is that so many turn Apostates and Backsliders in Trying Times; and whatever Profession of Religion they made, 'twas never any more than *Demas's* Religion; for when they are forced to declare their Choice, it likes them better to embrace this present World without God, than to Enjoy God without the World: Why did *Demas* forsake *Paul*, but because he could not suffer with him, by bearing the Loss of the World to keep a good Conscience, as he did; or to speak more exactly according to the Metaphor in the Text, he found himself with *Paul*, sinking in the Mire of Adversity to his great Sorrow, and by a Trick of worldly Wisdom, which advised him to do wickedly, to avoid the Cross, he stept out of it, and ἐγκατέλιπεν, he left *Paul* to stick in it, 2 Tim. 4. 10. Rather than embrace the Cross in a way of Righteousness, he would embrace the World in a way of Wickedness; there's the end of *Demas* and all Rotten Professors in Heart-revealing and Trying Times. Are not such as these Lovers of the World more than Lovers of God, who do so wickedly and notoriously prefer that before him?

7. They that love the World, so as that it justles out necessary Duty for the Soul's good in the use of means: is it never enough for the Body and the World? and are the smallest Matters the very refuse of thy Thoughts, Affections, Time and Cares, enough or too much for God and the Soul? Must the World be first and best served, and God be last and worst served, or not at all? Must the World on the Lord's-day have all, or almost all, and must God be put off with poor pitiful scraps, the Worlds Oarts and Leavings? Is there no time for Reading, Praying, and Religious Discourse, on other Days? Hast thou no Time nor Heart to think of the Word, and Ways of God, Death and Judgment, Heaven and Hell, Sin and Misery, Grace and Glory, and the Condition of thy Soul? Art thou so Carnal and Earthly, as if thou wert all Body, and no Soul, all Flesh, and no Spirit, made for this World, and not at all for the other World? And wilt thou too often make no Conscience of Truth, Justice, Love, Peace, Mercy, Self-denial, Humility, Patience, and the like, that thou maist live in Covetous Practices? If this be thy Case, thou dost certainly love the World with a wicked Love; if the love of God were uppermost in thy Soul, thou wouldst not suffer the
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World to juttle out Religion, or keep it only as a base slavish underling to its Arbitrary Power, and make it only a hang by, that hath nothing but the Crumbs and Leavings that fall from the Worlds Table to live upon.

Don't these things move thee? Then know that the Soul is the Man, and nothing so much the Care of the Soul as the Care of it self; and it cannot take Care for it self, but by Living a Spiritual Life in Communion with God, for which it was made, as its most proper and perfect Life, and without which it is without God, and really dead; for as the Soul is the Natural Life of the Body, so God is the Spiritual Life of the Soul. How canst thou seriously think on these things, especially considering what a hard Work this Spiritual Life is, and not lay down this as a certain and undoubted Conclusion, that God and our Souls should have most of our Thoughts, our Love, our Care, our All, above all other things whatsoever: And that 'tis a wicked Love of the World, which leaves them only the least and the worst of all these. *Martha* was not to be blam'd for her kindness unto Christ, but her Errour lay here, she suffered her worldly Care for him to juttle out the necessary Care of her Soul, in sitting at Jesus's Feet to hear his Word, as *Mary* did, *Luke* 10. 39, 40, 41,

42. *For we must above all things labour for the Meat that endureth to Everlasting Life, John 6. 27.* That is the Enjoyment of God, the only Meat for an Immortal Soul: But Oh! What do they make of God and their Souls? What Brutes are they who make this the least of their Care?

8. They that love the World, so as that the more they have of it, the more they covet it; does thy drinking make thee dry, so that the more thou dost drink the more thou dost thirst? Thou art subject to some Bodily Disease, a Dropsie, or a Feaver; and are not they subject to the evil Disease of Covetousness in their hearts, who the more they have, the more they covet, and are still enraged by that which should satisfie their Lust? If God were thy Portion, thou wouldst be contented at least with a Competency of the World, but when nothing will satisfie thee, but still thou art hungry in thy greatest Fulness, this shews that thou art gone far from God thy Resting-place, into the VWorld, by thy excessive love of it; for this is the very thing that makes thee so restless; thou art like a Man that's out of his way, the more he goes on, the farther he is from Rest, the greater his Trouble will be before he comes to his way again. Art thou restless in thy Desires after the VWorld? And

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when thou hast gotten one Sum of Money, one Field, and one Purchase more, dost thou still gape for another, and another, with an unsatiable Appetite? VVhen thou hast most, hast thou never enough, but is something still wanting? VVhy is it thus with thee, but because thou hast forsaken God the Centre of thy Rest, and hast set thy Heart upon an empty and unsatisfying VVorld: Didst thou set thy Heart on God as thy Heritage, thy Treasure, and the Portion of thy Cup, thou wouldst not be thus restless, but thy Soul would rest in God; and believe it, if thou dost not look to't in time, thy restless Desires after the VVorld will at last end in restless Pains and Torments, and thy Soul, vastly too big for a little Earth and Flesh, will never return to Rest till it rest in God: Don't we feel by undeniable Experience, that our Souls are never so easie, and so much at rest, as when we walk most closely with God, and enjoy the Comforts of his Love, *Psal. 37. 7. Rest in the Lord; and Psal. 116. 7. Return unto thy rest, O my Soul; and where's this rest to be found, but in Communion with God? As may be seen, Ver. 9. I will walk before the Lord in the Land of the Living.*

9. They that love the VVorld, so as to do good Duties only or mainly for worldly Ends, as the Gain or Vain-glory of the VVorld,

VWorld, the Favour of near Friends, and the like, if these be their Ends by which they are mainly govern'd, and so far at least, as that without these, their Religion is at an end, and no more to be done in their former Professions and Practices, such as these so love the VWorld, as that the love of the Father is not in them, and their Religion is but Hypocrisie, their subordinating of that to the VWorld bears witness against them, that their love of that is greater than their love of God, after all their pretences of a Superlative Love to him; doth a Minister, or others, in other Professions, mind VVages more than VVork? Do private Christians profess Religion to be seen of Men, that they may seem something in the VWorld? Doth the Tradesman say he must do his work well, else he shall have no Custom, minding his Gain more than his Duty? Doth the worldly wise-man stand up for Religion, when 'tis the rising way, but hath done with it when 'tis the falling way? Doth the Servant do his work carefully, not from Conscience, but fear of losing his Place? Do Neighbours do good Offices for one another, meerly for some worldly self-ends, rather than out of good will, and heartily as unto the Lord? VVhat do all these, and such as these do, but secretly live to the VWorld, under a shew of Religion,

gion, loving and seeking that more than God? No doubt but a Man in well-doing may subordinately have respect to an Earthly as well as a Heavenly Reward; but if when that fails, he will leave his Necessary Duty, and do nothing for love's sake, how dwelleth the love of God in him! Oh! how careful should we be, that our Ends be right in all our Duties, that they may not be done only as works of the Flesh, but really as works of Love to God, and be a constant living to him. VVould it not be sad, if God should say to us, in doing good works you play the Hypocrites, do mock at God, and are the worst of worldlings, making God and Godliness to serve your Covetousness; you are as *Israel* was, *Hos. 5. 1. Empty Vines that have brought forth fruit to your selves*; the VWorld was your End, and you have your Reward; is not this a very bad End of good works? But Oh! what a Comfort is it when a Man can say of his Duties, all these have I done heartily as unto the Lord. This was *Hezekiah's* Comfort when he had no other left him, *Isaiah 38. 3. Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight.*

10. They that love the VWorld, so as that in their Plenty they will do nothing
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at all, or nothing without grudging, for Charitable and Religious Uses, or for Love and Peace; a Man's work is not done when he has provided for himself and Family, but something according to his Ability is to be done for the good of others; as for Hospitality in Entertaining Strangers, especially for Righteousness sake for Religious Uses, by promoting the means of Grace in the Family, and amongst others for Charitable Uses, in helping and relieving People Oppressed with Poverty, Sicknes, and other Calamities: Besides, something is to be done for Love and Peace, as by parting with a small Right to end a Controversie, and prevent a Law-suit. The Apostle speaking of going to Law, cries out, why do you not rather take wrong? Why do you not suffer your selves to be defrauded? 1 Cor. 6. 7. All these are clear and certain Duties, and what's sincerely done in these ways, is done for God in a special manner; 'tis done as a Token of special Love to him, but where's their Love to God, who have much for superfluous Expences upon their Backs, Bellies, Household, Accommodations, Horses, Dogs, Games, Recreations, and needless Curiosities, but are so hard-hearted, as that they will part with nothing at all, or nothing willingly and chearfully, upon such good accounts as these, are not
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such as these quite drown'd in the Love of the VWorld? Are they not Damnable Worldlings, and Sensualists, Lovers of Riches and Pleasures more than Lovers of God? they are so miserably poor in Spirit, as if they were so many Beggars, really Poor in Purse, scarce worth a Groat: Oh! what pity 'tis that these Men will not make themselves Friends of the Mammon of Unrighteousness, before the time come when they will not be worth one Farthing, *Luke 16 9.* They are charg'd by the Apostle, *to do good, to be rich in good works, ready to distribute, willing to communicate,* *1 Tim. 6: 18.* but their wicked love of the World and the Flesh, will not suffer them to do their Duty.

II. They that love the World, so as that they are greatly troubled for worldly Crosses and Losses, though many times very small ones, but are very little, or not at all troubled for the Losses of God's Loving and Gracious Presence: Art thou grieved when thy worldly Gain faileth thee? Are small Miscarriages and unexpected Accidents in the Managing of Business, a great Vexation to thee? Do ordinary Crosses and Losses put thee almost besides thy self? And canst thou bear contentedly that forgetfulness of God, those neglects of Duty, and sinful Commissions, those un-

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even walkings and ragings of thy Lusts and Passions, and thy Tongue, which divide thy Soul from God, make thee a Stranger to him, deprive thee of his blessed Presence, and turn his wrath against thee? Is this thy Case? I appeal to thy Conscience, whether thou dost not love the world better than God? Thou maist very fairly measure one Passion by another; If thou art more grieved for the Loss of the world than the Loss of God, maist thou not truly say, That thou lovest that more than him? Didst thou love God most and best, nothing would be so dear to thee as the constant Enjoyment of his Loving and Gracious Presence, and thy greatest Care would be for that, and nothing such a grief to thee as the loss of that; under Tribulations thou wouldest encourage thy self in the Lord thy God, 1 Sam. 30. 6. and not count thy self undone whilst the Lord is thy God. In Times of Prosperity thy chief Delight will be in God; thou wilt say, Lord, lift thou up the light of thy Countenance upon me; thou hast put gladness in my Heart, more than in the time that their Corn and Wine increased, Psal. 4. 6, 7. Thy loving-kindness is better than life, Psal. 63. 3. Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee; my Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever, Psal. 73. 25, 26. And of all blessings

blessings this is the great st, that the God of Love and Peace is with me, 2 Cor. 13. 11. For this is a Comfort that passeth all understanding, Phil. 4. 7.

12. They that love the world, so as that they value themselves only or mainly by the world, not by a state of Grace or Communion with God, but by the world; art thou puffed up with Pride, Vain-gloryings, and Carnal Confidences? Dost thou look high, speak big, and behave thy self headily and haughtily, by reason of thy worldly Possessions? VVhat Spirit is this by which thou art affected? Not the Spirit of God, but the Spirit of the world. 1 Cor. 2. 12. the usual Spirit of worldly Rich Men; and is not this Spirit a notorious evidence of a predominant Love of the world, hardning thy Heart against the Love of God? VVhy art thou proud of thy Wealth, or any other worldly Benefit, but because thou art a Stranger to a state of Grace in Communion with God, and dost not value the Comforts of it? Were these highest in thy Thoughts and Affections, thou wouldst less regard the World, and look upon the Enjoyments of it as Vanities in Comparison of them; thou wouldst not be of a proud lordly Spirit, because a little Richer than thy Neighbours, thou wouldst not magnifie thy self, because thy Possessions

sions are magnified; and if thou wilt be a Christian, thou canst not do it, thou canst not value another only or chiefly by what he is in the World, but by what he is in a state of Grace, as is clear, 2 Cor. 5. 16. *Henceforth know we no Man after the Flesh*; that is, we do not affect, prize or admire any one, at least mainly, by what he is in things pertaining to the *Flesh*, as Riches, Dignity, Birth, Breeding, Personal Strength and Comeliness, Kindred, Power, Parts, and the like, but by his Regeneration, and the Graces of a Spiritual Life: And if thou canst not thus value another, much less wilt thou thus value thy self; but in thine abundance thou wilt be of a meek, humble, self-abasing and condescending Spirit, and live as a Person mortified to the Vain-glory of the World; how much soever thou hast 'tis but a Stewardship, and the more thou hast, the more lowly thou wilt be, because thou hast the more to account for: If many that live in a worldly fulness, would examine themselves by this Rule, they would find just cause to think, that they are Lovers of the World more than Lovers of God.

These are the real Characters of those who love the World more than God, which I have express'd for the better Information of such as would know where their Hearts are chiefly and predominantly;

ly; I thought it not enough to say in the general, as is commonly said, that the Apostle must be understood in a comparative Sense, of loving the World more than God; for *generalibus latet dolus*, great Deceit may hide it self under this general saying; and many may pretend, that they love God above all, who yet in Truth are meer Worldlings; general Doctrines are best taught, when they are exemplified by particular instances. For these are most searching and distinguishing, by the Characters that have been mention'd; they that will impartially and faithfully examine themselves, may see clearly, whether they are such as love the World more than God, or not; and should not this be every ones main and principal Care: Where is thy Consideration, thy Faith and Love to thy self; if whilst thou art busily careful about many other smaller Matters, thou dost not make thy chiefest Concernment thy chief care? Oh how watchful should we be over our selves, that we be sincere in this great Point.

1. Is not this the great Contention, into which all other Contentions are generally resolved, who shall have our Hearts, God or the World; and should we not stand up for the right side, and see that right be done; that God has his due from

the Heart in the superlative Love of it, and that the World hath no more than its due, by an orderly and well limited Love of it?

2. Again, how canst thou possibly be a sound Christian, if thy Heart be not more for God than the World ; if this be highest in thy Heart, then the World is thy Master ; and thou wilt certainly be false in the Service of God, and in common Conversation do wickedly to serve this Master.

3. Furthermore, does not thy Eternal Salvation depend upon it, if thou overlove the World, and do wickedly to serve it ; thou wilt at last be as miserable as Hell can make thee, but if thou so love God as to live sincerely to him, thou shalt in the end be eternally Happy with him.

Are not these things most true ? Oh how careful then shouldst thou be to examine thy self by these Characters, severally, from the beginning to the end ; that thou mayst see where thy Heart is, that which hath most of thy Heart is thy chief end ; and such as the end is, such is the Man ; by this he is commanded in all his ways : If a Mans end be bad, he will certainly be a bad Man ; and no Man can live a good Life, unless his end be good ; Now there are

Of Loving the World. 51

are but two ends, which we can set our Hearts upon, God or the World; and what Case imaginable like to this, which of these we shall choose; should not a wise Man joyn himself to the surest and best side? 'tis confess't the World's side is the biggest and most prevailing, but God's is the surest and most availing. *The World passeth away and the Lust thereof, but he that doth the Will of God abideth for ever,* 1 John 2.

17. At Death there is an end of all their Joys and Comforts, who have their Portion only in this Life; but if any Man give God his Heart, and so give himself up to the doing of his Will, which otherwise cannot be done, his Soul being spiritually alive, shall live for ever (even then when the Body dies) in the favour of God, and the Body at the Resurrection being reunited to the Soul, shall share with it in this Life to all Eternity; thus he that doth the Will of God abideth for ever.

3. Now follows the third Particular to be spoken to, which is this, they that love the World with an inordinate, vicious, and damnable Love; don't love God; they that so take the World into their Hearts, shut God out; 'tis of such a lover of the World the Apostle speaks, when he says, *The Love of the Father is not in him:* And 'tis evident from these following Demon-

strations, that they who unlawfully love the World with an inordinate, predominant and abusive Love, don't sincerely Love God.

1. They that thus Love the World, go a whoring from God ; in their Affections, they take them off from God, and place them upon an undue Object, which they prefer before him : And they can never love God sincerely, who love something else more than him ; as the Adulterers, which hath embraced another Man, cannot love her Husband with a true conjugal Love ; so a Man that's gone a whoring from God, and sets up the World above him, cannot be sincere in his Love to him ; he will forget him, when he should mind him ; he will be false, when he should be true to him ; he will do his own Will, and fulfil his wicked Lusts, when he should be doing the Will of God : A Man cannot go two different ways at the same time with his whole Heart, God and the World cannot have our Hearts chiefly and entirely both at once ; this is not possible, when a Man has to do with opposite Objects of Love ; *If he love the one, he will despise the other ;* as our Saviour argues, and concludes, *that we cannot serve God and Mammon,* Mat. 5. 24. If Mammon be the best Master, he will be most loved,
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and best served; and the right Master, though infinitely best, will be least loved, and worst served; nothing will be reserved for him, but the very Oarts, and Leavings of our Time, Thoughts, Cares, and Lives; the worst of every thing else will be good enough for him, who has the worst of the Heart.

2. They that thus love the World hate God, as he is the supream spiritual good, whom we should love and seek, as the only Object of our Happiness; they may in some sort love him, as he is their Benefactor, that gives them bodily Health, and Strength, common or special Gifts of Mind, Food and Raiment, plentiful Estates, Prosperity in their Families, Trades, or Husbandry, and fruitful Times and Seasons. But otherwise, they hate him; not only as he is a Holy, Righteous, All-seeing, Sin-hating and punishing God, but particularly, and especially, as he is the supream spiritual good, and only Object of our Happiness; standing in opposition to that sensual good, which is the chief desire and delight of corrupt Nature; thus they hate him, and that spiritual Life which leads to him, they can't endure them; and they that hate God, don't love him; when Husbands and Wives cease to love one another, with a hearty

Matrimonial Love, at the same time they hate one another, and many times this proves to be the worst of Hatred; thus Mans turning away his Heart from God, as his Felicity to the World, as his End, Treasure and Felicity, turns to hatred against God, the leaving of an old Lover for a new one, as is usual in such Cases, ends in the hatred of him; and what hatred so bad as this, which makes Men the Enemies of God, the best of Friends; Col. 1. 21. *And haters of the God of Love and Peace,* Rom. 1. 30. with 2 Cor. 13. 11. *And live in Enmity against him,* Rom 8. 7. Oh what wicked Creatures has the wicked Love of the World made Men, and what hard Hearts have we, if we can pass over the thought of it without sighs and tears! Thus 'tis with them, and thus 'twill be; and there's no remedy whilst the World is highest in their Hearts, there may be much and long hearing, but there's no hope, that the ministry of the Word should work upon Sinners, for their saving Conversion; unless they be first perswaded to forsake the idolized and abused World their present Lover, and return to the forsaken God their first Lover and Husband, *Hosea 2. 7.* and place their chief delight in him.

Would Ministers save the Souls of Sinners, they must engage them by all means
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to change their end of Life, a carnal and transitory Felicity in the enjoyment of Creatures, for a spiritual and eternal Felicity in the enjoyment of God; without this, there's no possibility of changing their profane and carnal way of Life, for that which is Holy and Spiritual; why are there so few sincere Converts in the World, and why is it so hard to convert ungodly sensual Sinners unto God, especially sober and civilized worldlings? they can't endure to change their end of Life, their God to which they live, the World their God, for the God of this World; they hate to leave the sinful Ease and Pleasures of a carnal earthly Life, for the Labours, Difficulties, and Cares of a Spiritual Life, in the enjoyment of God, and Communion with him: This, in their unbelief, they count a parting with a Reality for a Fancy, Pleasure for Pain, Gain for Loss, and they detest the Thoughts of it: The dreadful stick and stop of Religion lies there, 'tis this which makes People generally under some shew of Religion, to live either in open prophaneness or secret hypocrisie; 'tis this which is the shipwrecking Sabbaths, Sermons, Scriptures, good Books, Prayers, Warnings and Reproofs to the most of People, they are all lost there; 'tis this which undoes the work of the Ministry, as fast as 'tis done, and makes painful god-

ly Ministers cry out, *Lord, who hath believed our report, we have labour'd in vain, and spent our Strength for nought, and in vain, Isa. 49.*

4. If People will not be prevailed with, to renounce an idolized World, and set their Hearts and Hopes on God, for eternal blessedness, and live to him as the last end of Life; they'l never be perswaded effectually to leave the ways of Sin, and walk in Gods ways, they that will not change their God will never be perswaded to change their way; *Every one will walk in the way, and Name of his God, Micah 4.* 5. Oh that all Preachers of the Gospel, would make it their Intention and Care in a special manner to set People right in the end of Life! Now else can they hope, that they should walk in the right way leading thereunto, and not spend their Days in damnable Error and Delusion.

3. They that thus love the World, live without God in the World; they live as Strangers unto God, and love and strangeness never dwell together; they that are Strangers unto God don't love him; they that love their Friends mind them, desire to see them, to speak to them, to eat and drink with them; and they that love God, desire to converse with him, by Reading, Hearing, Meditation, Prayer, Praises, and the like; they desire to be where God is,
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their whole Life is a seeking after God, and returning to him; and they are never better pleased, never so well at ease, as when they live most in Communion with him: But 'tis otherwise with those that love the World, as their chief Delight; they don't thus love God, they don't desire to be with him; but are very strange to him, and like it best to keep at a distance from him; they are of the Earth, Earthy, there are all their Thoughts, there's their Desire, Delight, Hope and Confidence; and of that is all their talk, Lords-days, as well as other Days: *They are of the World, therefore they are still speaking of that, 1 John 4. 5.* And if you talk to them of God, his Word, and Ways, they are presently struck dumb, or else quickly find some Diversion to turn the Discourse another way: they don't like to retain God in their Knowledge, to think or hear of him; and do such as these love God? they may love him as their Benefactor, that gives them bodily and worldly Comforts; but they don't love him, as a Holy and Righteous God, as their Teacher and Ruler, and the object of their Happiness in whom they hope to be eternally Happy; 'tis true, Hypocrites make a shew of such a love, and 'tis but a shew; *For their Hearts go after their Covetousness, as Ezekiel 33. 31.*

4. They that thus love the World live in Sin; they do wickedly for the gain of the VWorld, and their sensual Pleasures; and as they live ultimately to a wrong end of Life, their civil Actions are also sinful; their very Ploughing, a work so necessary and eminently good for the welfare of Mankind, is Sin, *Prov. 21. 4.* Take them which way you will, they live scandalously in Sin: Now they that live in Sin, don't love God; no, they hate him; they that live in Sin, love Sin; and they that love Sin, hate Holiness; and they that hate Holiness, hate God; for Holiness is his Nature, and his Name; he is called in Scripture, *his Holiness*, *Psal. 47. 8.* and *my Holiness*, *Psal. 89. 35.* They that live to the VWorld, as their end of Life, love it as their God; and will certainly keep his Commandments, that is, will walk according to the wicked Principles and Policies of a meer worldly VVilddom; and such as these cannot possibly keep the Commandments of the true and living God: *They that are in the Flesh cannot please God*, where then is their Love to God, *For this is the Love of God, that we keep his Commandments*, *1 John 5. 3.*

Thus having open'd the Doctrine, the Application follows; and first for Information, in three particulars.

1. From

1. From what was said for the Explication of the Doctrine under the first Observation; we learn, that when in Reading or Hearing, we find the love of the World reprov'd and condemn'd, we must understand only a vicious or sinful love of the VWorld; not an orderly, but an inordinate love of it; not a love of the VWorld as from God, in him, and for him, but in Opposition to him; not a love of it as rightly used, but abused; there is a love of the VWorld, which is our Duty (as hath been shew'd) a vertuous and laudable love; but this is not meant, for this is not to be reprov'd; but prest; not condemn'd, but commended; though we may not give that love to the VWorld, which is due only to God; and may not love it upon wrong grounds and motives, as the fewel of Lust, the means of Sin, or Fruit of it; yet we should love it, as God loves it; who hath filled it with his goodness, and so loves it; as this stupendious VWorld is the Lords handy-work, an astonishing Manifestation of his glorious Attributes, a most transporting instance of his Benevolence and Beneficence to Mankind, and many ways a helpful Schoolmaster to bring us unto God; we should all most highly value it, and love it; 'tis true, *Solomon* doth often call the VWorld Vanity, not only as unduly exalt-

exalted and abused by us, but as 'tis in it self of a vanishing and transitory Nature; not being long with us, nor we with it; and as 'tis unanswerable to the vast Desires and Capacities of our Souls, and insufficient to help in many bodily wants and necessities; however, this gives no check to an orderly and regular love of the World, though we cannot love it for what it has not, and may not love it as abused by us; yet we should love it, for what it has of God in it, or we may have for him from it.

2. From hence we learn, most seriously to examine, where our Hearts are chiefly and superlatively, upon God or the World; love is the ruling affection of the Soul, and carries all before it; such as our Love is, such are our Ways, it gives the Law to the whole course of our Lives; if the World be the best Portion, and most in our Hearts; if God be forgotten, and this be that which we live unto and live upon, we shall certainly live wicked lives; we shall shamefully neglect our Duties, and many ways do wickedly to seek and serve the World; but if God be most in our Hearts, as the supreme spiritual good, and only Object of our Happiness: If we can truly say, that we prefer the favour of God, and Communion with him, in ways of Holiness, tho' atten-

attended with hatred, reproach and tribulation from Men, before the delights of the World in a way of Sin, then we shall live to God, and do the things that are pleasing in his sight; we shall deny the Devil, the World, and the Flesh, and make them stoop to God, rather then stoop to their Temptations, and displease him by wicked Actions: All wickedness is rooted, in preferring something or other of the Flesh, and World before God; and all godliness is rooted, in preferring God before the World, as his Will, Image, Favour, gracious Presence and hope of perfect Blessedness in him: Does it not then highly concern us to see where our Hearts are? shouldst thou after all that's said and done in the Profession of Religion, secretly make a meer worldly Felicity in the Comforts of a bodily Life, so long as they will hold thy principal Aim and end of Life; thou mayst be a rotten Professor, a painted Hypocrite, a shame to the Gospel, and the Damnation of Sinners, by thy uneven, deceitful and disorderly walkings, but thou canst never be sincerely religious. Oh how careful then should we be, to see that we are rooted and grounded in our Love to God, as our chief Joy, Treasure and Heritage! *That we love him with all the Heart, with all the Soul, with all the Strength, and with all the Mind,* Luke 10. 27. Making a spiritual

al and heavenly Felicity in the enjoyment of him here and hereafter our main Aim and end of Life; if we don't make sound Work here, we cannot possibly make sound Work in our Holy Profession; we cannot be really and sincerely godly, as we seem to be; but in various occasions, we shall leave God and our Duty, to serve our wicked Lusts, in a sinful seeking of the World, and pleasing of the Flesh; this is too manifest from the frequent and doleful Scandals, Backslidings and Apostasies, of very many Professors of Religion: Did they love God above all, they would leave all, rather than leave God. But because they love something else more than God, they turn away from him in an Hour of Temptation, either to their sinful gain, or carnal Pleasure, or vain glory.

'Tis undeniable, that a prevailing and over-ruling Love to God, as the chief spiritual good, and only Felicity of our immortal Spirits; made for higher things, than the Comforts of a meer bodily Life; is the regenerating Affection, that regenerates or renews a Sinner in Heart and Conversation: 'Tis this immediately, which is the Heart and Soul of Conversion; in which the new Creature lives, moves, and has its being; and by which all the parts of godliness are invigorated, as our turning away from God to the Creature, by an

an over-loving of it, is the root of all degenerate and corrupt Nature, so our returning to God by a predominant Love, is the regenerating of our first Divine Nature lost by Sin; they that Love God above all, will certainly labour to please him, and live in a likeness to him; again, as Faith Works in the Conversion of a Sinner, it does its Work by Love, *Gal. 5. 6.* by Love to God first, and then by love to Men for Gods sake; besides, Religion is not only a living to God as the Object, but as the end of what we do; a serving of God for God, as our exceeding great Reward; and if God be not our end, the sincere serving of him will never be our way; but worldly Temptations being most prevalent, will turn us out of it. Thou canst never be sincerely Religious, unless thy Heart be upon the spiritual Enjoyment of God; as thy Souls Happiness, above all things whatsoever; shouldst thou not then put thy self upon the Tryal, and consider most seriously, what 'tis thou dost most value and prize; if thou hast low Thoughts of God here and hereafter, in Comparison of a worldly Felicity: Don't give thy self any rest, till by due Consideration, thou hast raised thy Thoughts into the highest esteem of it: As the only Felicity of thy Soul, and the greatest Comfort against the Miseries and Sorrows of this present dying Life; if
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thou once settle upon this, then thy Heart will certainly be with God, *Mat. 6. 21.* and thy Life and Conversation will also be a living to him, thy walking will not be a walking with the Men of the World, but a walking with God; *1 John 1. 3.* but if the World be highest in thy Heart, thou wilt be false to God, and do wickedly to serve this Master: *Thou canst not serve God and Mammon, Mat. 6. 24.*

3. Hence we learn, to make it the great business of our Lives, to beat down the sinful and inordinate Love of the World, and build up our Souls in the Love of God.

But what shall we do, that we may effectually perform this great Work? 'tis easily talk'd of, but not so easily done; therefore we had need be well advised about it: And there are two things especially, which we should most carefully consider and practise, for our help in this great Work.

1. We should live by Faith, and consider what our Hopes are of heavenly Blessings in the other World.

2. We should study the World well in its Vanity and Insufficiency for our Souls Happiness, and the many Snares, Fears, and Dangers, to which it doth expose them.

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1. We should live by Faith, and consider what our Hopes are of heavenly Blessings in the other World? The more we see these Blessings, the more our Affections will be mortified to this present World; as Adult Persons that have tasted the delights of Manhood, are greatly mortified to childish Vanities: 'Tis not to be denied, that to the most of People, this World is all, as if they were made for nothing, but this; and why are they so fond of it, they see nothing better; and whilst 'tis thus, their worldly Delights and Enjoyments must needs be best of all; the heavenly Countrey being *terra incognita*, they don't mind it, nor desire it, but their Affections are wholly taken up with things below. And what Remedy for this dangerous and doleful Malady, none at all, but a Life of Faith; therefore with all thy getting get Faith, be sure thou get it, else thou art undone; Heaven is no place for *Unbelievers*, the *Lake which burneth with Fire and Brimstone is prepared for them*, Rev. 21. 8. and if thou hast Faith, open thine Eye of Faith; don't make it a blind Eye, but open it I say, and behold with diligent Consideration, the great things which the Lord hath prepared for thee in the heavenly Mansions; and when thou hast well viewed them, thou wilt look upon all worldly Comforts,

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though very useful in their Places, as very mean and contemptible in Comparison of them. 'Tis Strangeness to the things above, that makes Men such Heathenish Idolizers of the things below; if thou live by Sense, as thou hast nothing, but the World in thine Eye; so thou wilt have nothing, but that in thy Heart; but if thou live by Faith, and look at the things that are not seen; then thy Heart will be no more where it has been, as it has been; but 'twill be mostly there where thy chief Treasure is, and there is nothing which thou wilt value, desire, and seek so much as this; every one for that most, which seems best; and will leave all, rather than loose that: What are Fairthings, or Counters, to precious Jewels, to them that know the worth of them? and what are the perishing Comforts of this present World, to the great, glorious and eternal Enjoyments of the other World, to those that know them? Nothing so dear to a Man as his choicest and most peculiar Treasure: The Stars are not seen in the presence of the shining Sun, so little things are forgotten, or little heeded in the presence of those that are truly great and glorious.

'Tis true, the Apostle says, *That the things which God hath prepared for them, that love him, are such, as neither Eye hath seen nor Ear heard, neither have entered into the Heart*
of

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of Man, 1 Cor. 2. 9. but these Words only signifie, that we cannot now fully comprehend these things, for very much of a Life of Glory is hid with Christ in God, Col. 3. 3. And it doth not appear, yet what we shall be, 1 John 3. 2. However, something we may know of them, and enough to win our Hearts to the prizing and loving of them above all things in the World, and deaden our Affections to every thing that stands in Competition with them; the World can do nothing for us beyond this Life, neither can it save any of us from Death; but blessed be God for his Infinite Mercy, he hath given us a Promise after this Life of an Eternal Life in the heavenly Mansions, Mark 10. 30. But he shall receive an hundred fold, now in this Time, and in the World to come Eternal Life. John 10. 28. And I give unto them Eternal Life, and they shall never perish. Rom. 2. 6. Who will render to every Man, according to his Deeds. 7. To them, who by patient continuance, in well doing, seek for Glory and Honour, and Immortality, Eternal Life. Titus 1. 2. In Hope of Eternal Life, which God that cannot lie, promised before the World began: 1 John 2. 25. And this is the Promise, that he hath promised us even Eternal Life. 1 John 5. 11. And this is the Record, that God hath given to us Eternal Life, and this Life is in his Son.

Is this true, that when we die we have hope to live again, not for a few Years only, but as long as Eternity endures? this is good News indeed, who would not live and live for ever? well may the Doctrine of Christ be called the Gospel, that is, gladtydings, or good news, which brings us this News: We all say that Life is sweet, and what Life so sweet as Life Eternal, but then there must be something to sweeten it: What kind of Life is this Eternal Life? What are the Enjoyments and Pleasures of it, for there may be Eternal Life in Eternal Misery, and what Comfort is that?

Is this that which thou dost long for, wouldst thou see what kind of Life this Eternal Life is in the glorious Enjoyments of it? Read carefully those Texts of Scripture, which describe it in very plain and intelligible Expressions; and thou mayst see enough to assure thee, that 'tis a Life of Blessedness, and that a goodly Heritage is prepared for thee; is rest a sweet Word, and will that please, thou shalt have it fully and perfectly an Everlasting Rest, from all evil of Sin and Misery whatsoever? be patient and couragious in an evil and vexatious World, Hope and hold out to the end, 'twill be better hereafter; whilst all are complaining and whining on Earth, and the damned are roaring in Hell, thou shalt be at rest, *Heb. 4. 1, 9.* art thou absent

sent from the Lord, in this Dungeon of darkness, *2 Cor.* 5. 6. shouldst thou not rejoyce in this, that shortly thou shalt be for ever with him, *1 Thes.* 4. 17. who is the Father of Lights, *James* 1. 17. in his presence-Chamber of Light, *Col.* 1. 12. *1 Tim.* 6. 16. *Rev.* 21. 23. art thou in love with good Company, what a Pleasure will it be to live in the nearest Union with the King of Kings, and the Lord Jesus Christ, the glorious Angels, and glorified Saints, with an unspeakable mutual Delight? does not the Thought of it make thy Heart leap for Joy, why shouldst thou grieve to part with good Neighbours, dear Friends, and Relations for such Society, as this? will it not be an Eternal Feast to spend Eternity in it? *Heb.* 12. 22, 23, 24. Again, will it be no small advancement of thy Felicity, to see thy dull Soul, and thy vile Body gloriously transform'd in the Natures of them; and fitted to a Divine State in the World of Spirits? Then think what a Joy 'twill be that thy Soul which cannot now see God, *1 Tim.* 6. 16. shall be so enlarged in its Capacities and Powers, as that it shall be enabled to see him as he is, *Mat.* 5. 2. *Heb.* 12. 14. *1 John* 3. 2. and that though thy Body shall not cease to be a Body, yet it shall not be such a Body, as now 'tis in its gross fleshly Estate, *1 Cor.* 15. 50. But chang'd into a likeness to the glorious Body of Christ,

Phil. 3. 23. being raised a glorious incorruptible, powerful, and spiritual Body, *I Cor.* 15. 41, 42, 43, 44, 49. Furthermore, art thou apt to be transported with admirable sights? What an extasie of Joy will it be, to be always seeing the Face of God? *I Cor.* 13. 12. *Rev.* 22. 4. and have by immediate Vision and Intuition, a clear and full Knowledge of all those Counsels and Mysteries of Divine Wisdom, contained in his Word or Works, or Mind alone, which are sufficient unto perfect Happiness: What are all the pleasant Sights or Contemplations here on Earth to this wonderful and beatifical sight in Heaven? Besides, dost thou look upon Love, Unity and Concord, as most lovely and delectable? What a sweet Repose and Satisfaction of Mind will it be, to live in a perfect likeness unto God, to have only one Will with him, and be one Spirit with him, in all imitable Perfections? *I John* 3. 2. *Mat.* 6. 10. *I Cor.* 6. 17. to be at Unity within thy self, without any cross Motions in thine own Nature, and live in perfect Love and Peace with all the heavenly Inhabitants: who can tell, what Musick such a Harmony as this will make? though there be but little Love here on Earth, there will be nothing but Love in Heaven, *I Cor.* 13. 8, 10. Lastly, to say all at once, wouldst thou have full Delight and Contentment to

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fatiate thy present dissatisfied Appetite? thou shalt have God to be all in all, 1 Cor. 13. 28. in thee, and all thy Fellow-Saints, God will be all to all intents and purposes, an All-sufficient Good; to make thee Happy without, and instead of, and infinitely above all present means of Happiness. He that by his Word, did out of his Infinite Goodness make a glorious World of Creatures, can by the same Word make it all things without the World, desirable, necessary and sufficient to perfect Happiness. Must thou have all or no Contentment? The Creatures All cannot satisfy thee; more than God's All thou canst not have, for beyond him is nothing; then Comfort thy self with this, that in the full Enjoyment of God thou shalt have full Contentment, for he will be all to thee, all without Partnership, all without Defect, all immediately without any subservient means, all that thou art capable of, or canst desire; and if this will not content thee, what will?

These are the Blessings contain'd in that Eternal Life, which the Lord hath prepared for them that love him. Thus far the Scriptures have revealed them to us; and why are they revealed, but that we may know the things for which we are Christians, and what a Comfortable, Honourable and Gainful Life it is above any other, to be such indeed! and whoever thou art that

readest, I do most earnestly charge thee most seriously to consider them, and keep them much in thy Eye, that thou maist be encouraged, strengthened and comforted in thy holy Profession, by the blessed End of it, and be able to rejoice in it, both in Life and Death: How canst thou receive the report, and not cry out, *the lines are fallen to me in a pleasant place; they are rich and happy indeed, who are the Heirs of God*, Rom. 8. 17. Oh the Infinite Mercy of God which hath provided such a Heritage for them! Oh what a blessed Life of Ease, Admiration, Love, God-likeness, Praises, holy Triumphs, and ravishing Joys, shall they live, who shall be as the *Angels of God in Heaven*, Mat. 22. 30. dwelling in God, living upon him, and to him, and conversing with him for evermore! Live by Faith, in frequent, serious and believing Thoughts of these things, and this will make thy Life holy and comfortable, and bring thee to Happiness in the other World; this will be the great power of God for the mortifying of inordinate Affection to the World, and its sinful Vanities, by which thy Soul is most endanger'd, by this means thou wilt be enabled to set thy Heart on the things above, and thou wilt also be inspired with a Divine Spirit and Power, to walk in all the ways of Godliness which lead thereunto, and the force and power of Temptations from the World will be

be exceedingly broken ; thou wilt not over-value and over-love the little things of it, as thou hast done, but in a time of Temptation they'll be next to nothing, in the presence of the greatest and most glorious things, they'll scarce have any room in thy Heart. What ! set his Heart upon a poor Cottage, or Tenement, or the like small Enjoyment, who has sure hopes of a Kingdom near at hand.

2. We should study the World well in its Vanity and Insufficiency, for our Souls Happiness, and the many Snares, Fears and Dangers to which it doth expose them : For this end, consider seriously what the World is, according to these following Characters of it, which really belong to it.

1. 'Tis an empty World, not only where there is but little of it, but in its greatest fulness, as enjoyed by the Princes and Nobles of the Earth, 'tis many times an empty World to the Body : How often does it make a shew of many Carnal Delights, when they are no more than so many pretty Bubbles, something in shew, but nothing in substance ? How many are its Disappointments and Crosses, which sadly defeat our Expectations ? What can it do for us to supply many bodily wants, as to repair the loss of a Sense, or Tooth, or Finger, or the Hair of a bald Head ? And what a miserable Comforter

forter is it to us in our greatest Distresses? What can it do to save us from the presence and power of Mortal Diseases, and from the Terrours of Death and the Grave? but 'tis much more empty to the Soul, that cries out, Give me Saving Knowledge, and Perfect Knowledge; take away from me my old wicked Nature, and give me a new Nature, the very Image of God's Divine Nature; give me Pardon of Sin, Assurance of God's Love, Peace of Conscience, and Joy in the Holy Ghost; give me Everlasting Rest from all Evils whatsoever, a full and final Victory over sinful Lusts and Corruptions, and over all Enemies, full Delight, and Contentment, and Immortality in Immortal Felicity; give me all these, or I am undone: But what says the World to this Cry of the Soul, that cries out too but uncomfortably, these things are not in me, I have something for the Body, as Food, Raiment, Physick, Housing, Lodging, and the like; but as for these things, they are not to be had from me: God made thee for himself, and he alone can satisfy thy Desires with all these Spiritual Blessings, and to him alone thou must go for them; the best that I can do for thee, is this, if thou let out thy Heart greedily upon me, I'll quickly shew thee thy Error, I'll so frustrate thy Hopes, so cross thee, and vex thee, and so convince thee of my emptiness, as that if thou wilt consider, I'll make thee to see that I
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am not a Portion big enough for thee, and drive thee home to God thy first Husband, thy Resting-place, the only Portion of thy Cup and Inheritance for evermore ; and if my emptiness may send thee home to God's Infinite fulness, what greater Courtesie can I do for thee ?

2. 'Tis a transitory World ; but you'll say, who knows not that ? What need to mention it ? 'Tis true, this is no News to a ny, but yet the serious Consideration of it, is highly necessary, and is it not also necessary, that such a great Duty, so shamefully neglected, should be frequently inculcated ? Therefore by way of Remembrance, I say to thee, whatever thy pleasing Enjoyments are, don't set thine Eyes, nor thy Heart upon them, they are all as the Flowers of the Field, vanishing and fading, they'll quickly pass away, and no Man knows how soon ; this World is no place to live in, as if a Man should never be moved to do the Pleasures of Sin, captivate thy Affections : They are but for a Season, a very short one, they vanish like Lightning, *Heb. 11. 25*. Hast thou the Favour of Men ? don't depend too much on that, for Favour is deceitful. Hast thou Beauty or Comeliness ? don't be proud of that, for Beauty is vain, *Prov. 31. 30*. Hast thou Riches ? don't make a God of them, there's

there's no trusting such a God, for Riches are uncertain, *1 Tim. 6. 17.* They are winged Creatures; rather than want Wings, they'll *make themselves wings, and flee away, as an Eagle towards Heaven, Prov. 23. 5.* Look which way we will, all Enjoyments are Transitory, the whole World is sick of a Consumption, all present things are consuming away; after a while 'twill be said of them, they are not; and in an ordinary way, one Hundred Years will put an end to the whole World of People now alive; and when they perish, all their worldly Delights perish with them: But what Changes may happen to them whilst they are here, who can tell? only we are sure they shall have enough of them. The Apostle's words will be still verified by Universal Experience, *1 John 2. 17. The World passeth away, and the lust thereof,* and whilst 'tis with us, *the fashion of it passeth away, 1 Cor. 7. 31.* 'tis often changing Faces and Forms; and who is there that has lived a while in the World, that's ignorant of all these things? But where's the Consideration of them? What a help would it be to the mortifying of worldly Affections, if the deep Consideration were as Common as the clear Knowledge of them? This would not suffer People to be wedded to the World, but would give their inordinate Affection a Bill of Divorce from it.

3. 'Tis a thievish World : I don't mean that the Men of the World are all Thieves, though perhaps there may be ten times more Thieves in the World than the most do imagine : There's a multitude of Thieves every where, besides those that take away their Neighbours Goods by Violence, and many may pass for Honest before Men, who by reason of their Dishonest Gain, are very great Thieves before God, and without Repentance will at last be Condemn'd as such ; but my meaning is, the Enjoyments of the World are so thievish, as that they will steal away our Hearts from God, they have done it already, and still will do it yet more, if we don't look well to our selves. Hast thou a Husband, a Wife, a Child, a House, an Estate, Money, Corn, Cattell, Grass, Hay, and the like ? Is thy Fare, Raiment, and Company of the better sort ? And are these thy Delight ? Beware of them as a pack of Thieves : If thou art not upon thy strict Guard, every one of these will play the Thief with thee, and steal away thy Heart from God : Does not the thought of it make thee startle ? Oh how watchful shouldst thou be over thy Heart, to secure it against these Thieves ? Dost thou fear Thieves that threaten to take away thy worldly Estate, how much more shouldst thou fear these Thieves which are so dangerous to thy Soul ?
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Should thy Heart be stolen away from God, then God is lost: And he that loseth God, loseth himself: And he that loseth himself, loseth all: How passionately should we then fear the Chief Thief, the Ring-leading Thief, the Thief of Thieves, the inordinate and over-ruling love of the World, which steals away our Hearts from God, and consequently Robs us of the chiefest good, and makes us infinitely more miserable than any other Thieves can make us.

4. 'Tis a perfidious World; our vain Thoughts and Imaginations, our corrupt Affections and carnal Confidences, do eventually make it such: Thus 'tis a Shop of false Faces, which Cheats all that comes into it, one thing in shew, another in substance, fair in it promises, but false in its performances. 'Tis generally worse in hand than in hope, in fruition than expectation. 'Tis much like some great Houses, which make a better shew at a distance than near at hand. There's a deceitfulness in Riches, as our Saviour speaks, *Mat. 13. 22*. The same may be said of the Honours and Pleasures of the World, they are many ways deceitful, and don't answer expectation: How often does the World promise Gain, but bring Loss, promise Honour, but end in Shame, promise Pleasure, but give Pain and Sorrow of Heart? And Oh how extreamly false is the World

to our Souls in a special manner, whilst it leads them as Fools, to the Correction of the Stocks, and as Beasts to the Slaughter, ensnaring them in Sin by its strong Delusions, to their utter undoing. Oh! what Folly is it to trust our Hearts with the World, such a dangerous Deceiver, which unless we watchfully oppose him, will sooth us up with meer Dreams and Delusions all our Days, we shall be meer senseless Sots and brutish Animals, we shall never come to any serious Consideration of the end of Life, (for which we were made) of our undone Estate by Sin, and of the Vanity of the Creature, as the Object of our Felicity, and of our only true and real Happiness in the Enjoyment of God, and the way to it by Jesus Christ, rested on for Eternal Life, as offered to us in the Gospel. But we shall do as the Rich Man in the Parable, who never looks up till he looks Hell in the Face, and found himself in the place of Torment, *Luke 16. 23.* Remember that the World is a most pernicious Deceiver, and if thou hast any love to thy Soul; beware of its destructive Baits and Cheats, stand resolved to give God thy Heart, don't Rob him of his Right; and whatever thy Temptations be, don't give thy Heart to Covetousness, lest that give thee to the Devil, and lest all cover all lost, be thy doleful Motto, written over thy Door in the end of thy Days; little do we know

know how bitterly many have bewail'd the Worlds deceiving of them, when too late ; take heed, I say again, take heed their Case been't thine.

5. 'Tis an Idolatrous World ; I don't mean, that it acts as an Idolater, for that can't be but objectively, and by way of Temptation, it makes Men Idolaters by its various Allurements, it draws Men to the Idolizing of it self, and so makes them Idolaters. VVhy doth it steal away our Hearts from God, but to have them for it self, to own it, embrace it, and adore it as an Idol, usurping and taking to it self that Divine Honour which is due only to the most High God ? Take heed of Covetousness both in Affection and Conversation, *for every worldling or covetous Person is an Idolater, Eph. 5.5.* And what a condition is such a Man in ? How can he take Delight in what he has, seeing the Lord abhors him in a special manner, *Psal. 10. 3. The wicked boasteth of his Hearts desire, he blesteth the covetous Man whom the Lord abhorreth.* Pray consider seriously these sayings of the Apostle and Psalmist, and don't think that all is well, because thou dost not live in some of the gross Scandals of the world, as Swearing, Cursing, Lying, filthy Communication, Drunkenness, Injustice, Whoredom, Oppression, or the like, but art a Civilized worldling ; thou maist
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be free from all these Vices, and yet thy Case may be bad enough, whilst thou livest in the Sin of Covetousness, and art a Lover of the World more than a Lover of God, thou wilt ever and anon make God and Conscience stand by, that the world may be first observed, and wickedly served; thou wilt shamefully neglect Religious Duties, and live in ungodly practices to serve this God, and the Lord looks upon thee as a perfidious Traytor, justling him out of his Throne, and as an Heathenish Idolater, worshipping a false Deity in his room. Search diligently whether this be thy Case, if it be, don't make light of it, but be humbled and reform immediately, for this is such an offence against God, as should teach all to tremble at it: For he expressly says, that no *Idolaters shall Inherit the Kingdom of God*, 1 Cor. 6. 9, 10. Thus we see what they do, who suffer the world to shut God out of their Heart, they shut themselves at last out of his Kingdom.

6. 'Tis a Vexatious and Pernicious world.
'Tis a Vexatious world; what a tormenting vexation is it, to endure the hardships of a very poor and mean Estate, and where there is much of the world? who can say there's no vexation with it? Too commonly the more of the world, the more vexation:
'Tis also a pernicious world; *the love of Mo-*

ney is the root of all evil, 2 Tim. 6. 10. Money, we know, as Solomon says, answers all things, Eccles. 10. 19. So that the love of Money here, a part being put for the whole, may very well signifie, that the inordinate love of the world in general, is the root of all evil, of all the evil of Sin, and of all the evil of Punishment, both here and hereafter. All the evils of Sin and Misery begin in a predominant love of the world; by this they are continued, and by this they are finished; why are Men punished, but for their Transgressions, Psal. 107. 17. Fools because of their Transgressions, and because of their Iniquities, are afflicted. And what is it that makes Men Transgressors, is it not the world? A Man never does any wicked thing, but he doth inordinately and exorbitantly prefer something or other of the world before God; well might the Apostle say, 1 Cor. 7. 31. And they that use this world, as not abusing it; for 'tis the world abused or misused that's the great destroyer of Mankind. May not Malefactors cry out, 'tis the world, the world that hath brought us to the Gallows? And may not many Scandalous Professors of Religion cry out, 'tis the World that hath brought us to open Sin and Shame, and made us a common Defiance? And whence are the common Miseries of Men, but from an ill-sought or ill-got, or idolized, or abused and misused World? but to let this pass, look

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look a little into the bottomless Pit, how is it there? Have we not just cause to think, that this is the common and great Outcry of the Damned, Cursed be the Day that we forsook God to seek and serve the World, as we have done; what Tongue can tell how great our Miseries are, and what we suffer for our wicked worldliness? 'Twas this that kept us from waiting at the Gates of Wisdom for the Knowledge of God, that made us such Heathenish Sabbath-breakers, and Despisers of God's Ordinances; 'twas that that made us such desperate Enemies to the strictness of Religion, so Licentious and Sensual in our Conversations, so Mad upon the ways of Sin, and the pleasing of our Lusts. 'Twas this that made us break out many times against Conscience, into many Notorious and Horrid Crimes, to our great shame before God and Man, and 'twas this that made us such vile Contemners of the great God, of the Lord Jesus Christ, and his Gospel, and to live and die in Impenitency, and would not suffer us to think of seeking Heaven till we were sinking down to Hell, this is that very thing which hath been our Ruin and Perdition, which hath brought us to this doleful place of Torment, and for which we must burn in it to all Eternity. Will not these be their Lamentations? Who can think otherwise, that shall seriously consider what a Hell of Torment

Judas was in here upon Earth, because for a little Money he had Berrayed Innocent Blood? For what was this but an ominous foretaste of a much worse Hell to come which hanging of himself might hasten, but could not prevent? *Mat. 27. 4, 5.* Oh how far should we be from an over-loving and over-seeking the World, which at the long-run will be so unkind, as to Damn us for it.

Let Christians wisely consider what their Heavenly Hope is, in the several Branches or Contents of it, and live in frequent believing Thoughts of them, and withal add hereunto, serious Meditation upon the World's Vanity and Insufficiency for the Soul's Happiness, according to the Characters given of it: Thus this Method by God's special Grace may be an effectual means of bearing down an inordinate love of the World, and building their Souls up in the love of God; and if this may be in any the effect of what hath been here said, all praise and glory to the Name of the Lord.

4. This may serve for the Reproof of those who are wholly or mainly for this World, and are Lovers of that more than Lovers of God. If they must have a God, they'll make the World their God, rather than know and acknowledge the God of this World as their only Portion of Happiness. If they
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may preserve this present Life, and make it comfortable by a plentiful Enjoyment of this World's Goods, they care for no more, let who will seek that Happiness which consisteth in the Enjoyment of God, they regard it not, the Life which they live, is only a living to the World, and upon it there's all their Desire, and all their Delight, there are all their Thoughts, and all their Cares, all their Comfort, and all their Happiness, and of that is all their talk Day and Night, they are never weary of it, they are really *terræ filii*, Men of this World, that's the end of Life into which all the Streams of their Endeavours run; they are very little concern'd for Religion, what they do in it is only somewhat by the by, a little for Fashion sake, 'tis only an underling to the world, and in all occasions must take its measures from that, and put on such shapes and shews as are most serviceable to a worldly Interest, these are the Persons to which I am speaking, not to those who only use a necessary and dutiful Care about the world, and therein labour to walk with God, and live to the Honour and Enjoyment of him as the last end of all. And if you would see the Vanity, Folly, weakness, wickedness and wretchedness of their way, and what sharp Reproofs they deserve, pray consider these following Particulars.

1. Wo be unto those who have all their Consolation here: Have they worldly Riches, and a fulness of bodily Comforts, but no Saving Knowledge, Faith, and change of their wicked Natures into the Divine Nature of God, no Interest in Christ, no Hope towards God, no Witness, Seal and Earnest of the Spirit, assuring them of a better and Heavenly Country when they must leave this? What will these Men do, when they shall lose both Worlds at once, all present Enjoyments in this World, and all hopes of Heavenly Blessings in the other World, and have not the least Crumb of Consolation left them to live upon, but all's lost, and they shall no more taste any thing of it, either upon Earth, or in Heaven, whilst Eternity endures: How dark and dead soever they may be whilst they are here, the time will shortly come when their Eyes will be open, and their Consciences alive in the other world: And Oh how will it cut them, when they shall see what they once were, and had, and might have done, for their endless welfare! But all former Comforts and future Hopes are now quite gone, and they are utterly undone, and shall never, never, never see good Day more: But this is not all, nor the worst, what will they do when their Consolation is turned into Consternation, Confusion and Condemnation;

on ; when their Consciences shall tell over the Story of their Lives past, and make them remember with great Bitterness of Spirit, how they did forget God, mind only earthly things and sinful vanities, and how shamefully they offended God and the world, abused the Creatures, and abused themselves, and sinned against their own Souls for the sinful Gain of the world, and the pleasing of their Lusts, and how they have sinned away the most precious means of Grace, despising Counsels, Warnings and Perswasions, and resisting God's Word and Spirit to their Perdition? And who can tell how these Pains and Torments of Conscience will be aggravated beyond Words and Thoughts, when at the same time the wrath of God shall be as Oyl to the Flame, falling upon them to the uttermost. How can any Man that has Faith, and the Fear of God, hear of these things, and content himself with the Life of a meer worldling? Will it not be a sad word, when God shall say to such a one, thou hast received thy Consolation, and hast no part in me, but in my Wrath and Vengeance, for despising the blessed Enjoyment of me, *Luke 6. 24. Wo unto you that are Rich*, that is, are only Rich in this worlds Goods, and are not Rich towards God, in the Graces and Comforts of a Spiritual Life, for ye have received your Consolation.

2. All the Benefits of a Man's worldly Cares and Labours, will never make him amends for the losing of his Soul to gain the world, they may be Stings to torment him, as was noted, but now their Joy may be turn'd into Sorrow, their Pleasure into Pain: But what amends can they make him for the Loss of his Soul: They can't save Bodies from Death, *Prov. 11. 4. Riches profit not in the day of wrath:* VVhat then can they do to save Souls from Death? They may condemn and terrifie them, but what can they do to comfort them? *Job 27. 8 What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul?* 'Twill be utterly in vain for such a one to say to his sinful Gain, arise and save me: 'Tis a very bad Bargain for a Man to lose his Soul to gain the whole world, *Mat. 26. 20.* VVhat a woful Market then do they make, who sell their Souls for a very few Minute Crumbs of it? Art thou tempted to make the world a God, and to serve him wickedly? Say to thy self, what shall I fool away the Birth-right of my Divine and Heaven-born Spirit, my Immortal Soul made for the Enjoyment of God. and more worth than a world. for a very small despicable Morfel of perishing Meat, I'll never do it. I'll remember *Judas* as long as I live? And take heed that an abused and ill-got world, don't at last say to my

my despairing and complaining Soul, as the Chief Priests and Elders did to him, *Mat.* 27. 4. *What's that to me? see thou to that.*

3. They that live unto the Flesh and the VVorld, are no better in the Comforts of their Lives, than the Beasts that perish. Don't say this is a hard saying, for thus 'tis beyond Dispute. Have the Beasts no part in Spiritual and Heavenly Blessings, no Spiritual Grace in their Hearts, no Enjoyment of God, no Interest in Christ, no Seal, VVitnes and Earnest of the Spirit, no Hope of Heavenly Glory, neither have they. Again, don't the Beasts partake of their Enjoyments, as Meat, Drink, Cloathing, Housing, Lodging, Ease and Pleasure, and the Delights of their Senses, though not in the same manner, degree and measure, yet in the same kind? Have they not all of them their Consolation only here in Carnal and Earthly Things? Are they not alike Strangers to the Graces and Comforts of a Spiritual Life, savouring of nothing but brutish Delights and Pleasures? Is it a Comfort to be free from Fear, Pain and Sorrow? Have not the Beasts the greatest share of this? VVhat a Hell of Pain do many carry about in their Hearts, occasion'd by worldly Care, Fear, VVrath and Sorrow, which the poor Beasts are not sensible of? 'Tis true, 'tis a great priviledge and honour, to be a Rational

nal Understanding Creature, but yet all those Men who contradict the end of their Creation, and instead of living to God, do live to the World as the last end of Life; they are no better than the Beasts in the Comforts of their Lives: They are of the same kind, on both sides earthly and sensual: And such Men in this respect are but a more Ingenuous and Intelligent sort of Beasts: And is it not great pity that Rational Creatures, made for Spiritual Happiness in a Spiritual World, should thus shamefully degrade themselves; but so it is, and the words of the Psalmist are most sadly verified, *Psal. 49. 20. Man that is in Honour, and understandeth not that, understandeth not to live*; as a Man should live in living to the God that made him, but lives only to sensual and brutish Enjoyments, is like the Beasts that perish.

4. They that live only to the Flesh and the World, are many ways worse than Beasts, and in the end may wish that they had been Beasts rather than Men; time will tell them, that 'tis a poor privilege to be a Man, and yet live and die worse than a Beast: And is not this the Case of these People? You may say that many of them are Civilized, and in some respects good Common wealths Men; and why may not I say, that all of them, whoever they

they be, some way or other live wicked Lives? How many of these destroy their Name, Health and Lives, by their Uncleanneſs, Intemperance, and Riotous Living? And how many others are pierced quite through, and even filled with the Cares and Sorrows of the World, ſo that they can find no time to mind God and their Soul? Beſides, how often are theſe Men generally enſlaved to thoſe fooliſh and hurtful Luſts, and raging Paſſions, which drown them in Deſtruction and Perdition? Furthermore, all of them live in a direct Contradiſtion to the end of their Creation, by living to themſelves and the Creatures, as the laſt end of Life; they are Carnal in the Principles and Ends of the good Works and Duties which they do; and the beſt of them are but Works of the Fleſh. By open or ſecret wickedneſs they live in great Rebellion againſt their Maker, in great Contempt of his Grace, and under great guilt of Conſcience, and without Repentance are in danger of Eternal Wrath and Vengeance in the other VWorld. Conſider now, are not theſe Men worſe than the poor Beaſts? for tho' the Pains and Hardſhips of theſe are many and great, yet they live according to the Laws of their Creation, they don't abuſe their Creator, nor their Fellow-Creatures, nor themſelves, as theſe Men do, neither
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are they in danger of Hell-Torments in the VWorld to come. To live wickedly here, and be for ever most miserable hereafter, is certainly a condition infinitely worse than the Beasts. VWhen Men corrupt themselves in those things which they know naturally as brute Beasts, by going against the Laws of their Maker, which the Beasts don't do, and bring that woe upon themselves which the Beasts are not subject to, they make themselves worse than Beasts, *Jude 10, 11.*

5. 'Tis great Folly and Madnes, that these Men will not see the Vanity of the world in time before 'tis too late. *Solomon* speaking to meer worldlings, informs Posterity, that *Vanity of Vanities, all is Vanity, Eccles. 12. 8.* This our Fathers have experimented in their several Generations, and of this the living are many ways warned over and over; but generally People especially the younger sort, will not take warning, but make light of what is said as a meer fabulous Tale or Dream, till their own dear-bought Experience doth convince them to their Sorrow when 'tis too late. And is not this wonderful Folly and Madnes, that they will not be admonished by the Experience of all Ages and Generations, till at last whether they will or no, they see the Errour of their worldliness to their

their Confusion, which before they would not see to their Conversion. VVho can tell what Pangs and Horrors possess these Mens Souls, when they shall see how they have resisted warnings, and lost God and their Souls for a vain helpless VVorld, that can do nothing to save them from Death and the VVrath to come, and must be Tormented for ever; for that which is not without ease, and without end, without the least Grain of Comfort in their greatest Extremities? How will it confound their Minds, and break their Hearts, when in the place of Torment they shall lift up their Eyes, as the Rich Man did, *Luke 15. 23.* and see what they have done. Oh Sinners, Sinners! take warnings by other Mens miserable Ends whilst you have time and hope, before it be too late: Don't be so sottish as to content your self with a meer worldly and sensual Life, as if you were only so many Brutes; but remember that you are Men honour'd with Immortal Souls, made for God to converse with him, and be Happy in him. Don't give way to inordinate Affections, to worldly Enjoyments, but strive mightily to mortifie them, and beat them down as much as possible; live by Faith, and labour to set your Hearts and Hopes on God for Eternal Life and Blessedness, and the ways of Holiness that lead to him; this do, and
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the end will tell you that you have done very wisely: when you have done with this Created VWorld you shall not be left desolate and desperately miserable as others are, but shall have an uncreated VWorld to live upon, to all Eternity; for all the VWorld was in God both Matter and Form before it had a visible Being; and there 'tis, and will be still, and infinitely more: And what can be wanting to make those Happy, who have a whole VWorld to live upon? And not only so, but all in God; for without him is nothing at all.

6. They that live to the Flesh and the VWorld, and make this their only or main Business, do in effect deny God; little do they consider what they do, who are all for the world, but nothing at all in good earnest for God; who take the World into their Hearts, but shut God out: What do these Men make of God? Don't they Un-God him? 'Tis not to be mention'd without Horror, they do really say in their Hearts, *Depart from us, for we desire not the Knowledge of thy Ways. What is the Almighty that we should serve him? And what profit should we have if we pray unto him?* Job 21. 14, 15. Oh what an insatuated Monster is the worldly wise Worldling, who thus suffers the World to turn out of Doors the God of the World: Can this end well?

well? My Soul trembles at the Thoughts of it. No wonder that the Covetous or Worldling is called an Idolater in Scripture, and Covetousness Idolatry, for they that have their Hearts upon the World as the highest Felicity which they aim at, do in effect deny God, and worship the Creature more than the Creator. Doth this seem a hard Charge? I'll make it good presently, therefore worldlings look to your selves; they deny God as their Teacher, and will not live as his Word doth teach them to live, but as the Principles of worldly Wisdom and Policy do teach them to live in a sinful seeking and using the World; they deny God as their Ruler, by a gross breaking his Laws of Truth, Justice, Equity, Charity, Peace, Temperance and Sobriety, to compass their wicked ends of worldly Gain and carnal Pleasure: They deny him as their Benefactor, by ascribing all the good and bad Events of his Providence towards them, to good or bad Luck, or blind Fortune, and by relying alone upon their own worldly Policies and Powers for Provision, Preservation and Success: They deny him as Omniscent, and as their Judge, by doing wickedly to serve the World secretly or openly: They deny God as the Object of their Happiness, by preferring worldly Comforts before the Enjoyment of him; who
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can deny the Truth of these things? Are not all worldlings great Atheists in Heart? And was there not great reason for *Job's* words, when he says, Chap. 31. 24, 25. *If I have made Gold my Hope, or have said to the fine Gold, thou art my Confidence; if I rejoiced because my wealth was great, and because mine Hand had gotten much, this also, says he, Ver. 28. were an Iniquity to be punished by the Judge; for I should have denied the God that is above?* They that are all or mostly for the world, make the world their God, and in so doing, renounce or deny him who is the God of this world. And will not the Judge of all be aveng'd on these Men for this wickedness? Don't we see how earthly Princes are enraged against those who would take away their Crowns and Kingdoms? Will they not, if possible, be the Death of them? But who can imagine how fiercely the wrath of the Supreme Lord, the King of Kings, will burn against those who take away his Deity from him? This is a thing to be thought on; and I wish all that make the world their End, and their God, most seriously to consider it before it be too late.

7. They that make the Flesh and the World their end, drown themselves in Destruction and Perdition; their Gain will be their Loss, their Pleasure their Pain,
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their Confidence their Confusion. Would it raise a Passion in your Hearts, to hear of a dear Friend drown'd in a Well or River, how much more should it put your Souls into a fright, to think how they who make the Flesh and the World their end, drown themselves in Destruction and Perdition, both of Body and Soul to Eternity? There's the doleful End of filthy Lucre, deceitful Riches, unrighteous Mammon of Covetousness, and Treasures of Wickedness: And oh! how bitter will the World be, when this is the end of it! When on the one hand, a Man shall see 'tis the loss of all Joys and Blessings in heavenly Places; and on the other, the drowning of Sinners for ever in Destruction and Perdition, amongst Devils in the place of Torment; who can tell, how these Men will curse the World, when they find this to be the bitter and dreadful end of it? No doubt, but they will wish that they had digg'd or begg'd for their Livings, or lived upon the Alms of the Parish, rather then do wickedly, as they have done, in seeking and abusing a deceitful World; see what the Apostle says, *1 Tim. 6. 9. For they that will be rich; that is, are resolved for the getting of Riches right or wrong; fall into Temptation and a snare, that is, as they do often fall into Temptation, so they*

do easily fall under it; and are taken in the snare of Sin, *and into many foolish and hurtful Lusts*; that is, their Minds being blinded by the World are carried away with such Lusts as are not only foolish and unreasonable, but also many ways hurtful, *which drown Men in Destruction and Perdition*. Whatever fair Promises these foolish Lusts may make, they are in the end very hurtful; they don't only now and then make them to dive, but *quite drown them in Destruction and Perdition*.

Thus much of these Uses. Now that no mistakes may arise by any thing said in them, I shall subjoyn a few Cautions for their Prevention, and then conclude.

1. Worldly Employment is a Duty, and Diligence in it well-pleasing unto God; this always was, still is, and always will be a Duty, and without it the World cannot subsist; they are the labouring People, which keep all alive, the Idle and Lazy, are beholding to them for their Lives and Livelihoods; are any busie about their worldly Affairs, and is this all, or mainly their business? such as these must pass for worldlings, but you may not say, there goes a Covetous Man or Worldling, merely because he is very laborious and diligent in

in his worldly Employment, for this is his Duty; every Man has a Business to do and must do it, *1 Thes. 4. 11. Titus 3. 14.* and not only so, but do it diligently too, *Rom. 12. 11.* and if a Man walk with God in his worldly Employment, and so manage it, as that 'tis a serving of God, a living to him, to the Honour, Pleasing and Enjoyment of him, as the last End of Life, in whom he hopes for Eternal Life and Blessedness; he is not a Covetous Man, but a Lover of God; not a Worldling, but a Citizen of Heaven; not a Man whose Portion is only in this Life, but an heir of God: Besides, this is the Man that's mostly well provided for, and hath something to give, whilst others are in want, and is many other ways a Blessing to his Countrey, *Prov. 11. 11.* and hath the Promise of the Life, that now is, and that which is to come, and such a one should not be condemn'd, but commended by us.

2. They that have but little of the World, may not think that Covetousness is the Sin of those only who have much of it: These are apt to cry out of the Rich, and upbraid them with their Covetousness, not considering how covetous they may be in their little, as well as others in their much. How many of these do envy and

grieve at the good of others, and it may be curse them too, because they fare better then themselves; and how many of them do pick their Neighbours Purses, by borrowing without paying again; or use fraudulent dealings to Couzen others, and will not stick to dissemble, lye and steal, rather then want what they would have? generally they care for nothing but a little Food and Raiment, Housing and Lodging; they live without God in the World, they mind only Earthly Things, and live only that they may live: And are not these Covetous, who Love that very little which they have of the World more then God; and so wickedly cover that which is not their own? Again, are there not some amongst these not altogether so bad as the rest; but making some Profession of Religion, who yet are idle Loiterers, wanderers up and down from House to House, prying after a Prey, like a Kite in the Air? they would Reap, but neither Plow nor Sow; they would eat, and not VVork; they would live like Birds in a Nest, looking that other Labourers should put into their Mouths, as the old Birds do into their Young ones; and are not these also guilty of great VVorldliness and Coverousness, who thus shamefully loose their time, neglect their Duty, eat the Bread of Idleness,

dleness, and live upon other Mens labours,
 seeking the VWorld in such irregular ways,
 as these? 'tis true, our Saviour says, *The*
Poor have the Gospel preached to them; Mat.
 II. 5. that is, they hear and receive the
 Gospel, but then these Words must be un-
 derstood Comparatively, and do only
 note unto us, that they are generally of
 the lower and poorer sort in Comparison
 of the high and great ones of the World,
 that do sincerely embrace the Gospel; and
 thus this Scripture is daily verified by Ex-
 perience every where, and 'tis not safe to
 take it in a larger sense: For 'tis certain,
 that all the poor do not receive the Gospel;
 and 'tis also certain, that the poorest sort
 are generally as great Contemners of the
 Gospel as any others; and they are very
 much to be pitied in their great Penury,
 their Hearts are desperately hardned a-
 gainst their Everlasting Blessedness: They
 are very senseless of Religion, they favour
 of nothing but Earth and Flesh; they live
 as if they had no God to serve, nor Souls
 to save; they seem to be the worst of
 Worldlings, for that little which they do
 enjoy is all that they Mind, Delight in,
 and Care for; and should not such as these
 be humbled for their Covetousness, who
 value so little of the World more then the
 Infinite God? Oh that these might see
 Sin

Sin and unfeignedly Repent, and by real Conversion, seek after the Enjoyment of God, that they may live upon him for Comfort under the Miseries of this Life, and against the Miseries of that which is to come !

3. 'Tis a hard matter to seek, enjoy, and use the World after a right manner; who can question this, that has any regard to Experience, or that considers how our Souls are govern'd by our Bodies Inclinations ! and how much we live by Sense, and what an Impediment this Life is to a heavenly Mind and Communion with God ! To live to the World is very easie to our carnal Natures, but to get above the World and go contrary to our carnal Natures, and live to God is not so easie. Oh how humble should the most mortified Christians be ! How far from boasting of their Victory over the World, and from a rash censuring of others ! Who are so apt themselves to offend God by their Worldlineis to seek the World, and not seek it too eagerly, nor by unlawful means to enjoy the World ; and not over love it and idolize it, nor be proud of it, nor trust in it ; nor be over careful for it, to live in the World, and not live unto it, and upon it ; to partake of the Creatures, and not

not take too much of them; to use the World, and not abuse it, to use it as a Servant, and not make it a God; these are things certainly very hard to all sorts of People: And should we not in an humble Sense of our own VWeakness, VWatch and Pray, and strive against the Predominancy of a worldly Spirit; that this after all that's done in Religion, may not be the ruine of that, and our Souls together.

If what hath been already said, be not effectual for the breaking of this Spirit; consider yet farther, thou art but a Steward of this VWorld's Goods, not an owner or proprietor of them in respect of God; but only a Steward entrusted with them by thy Master for his Service, and thou must give account to him; how thou hast got them, used them, and disposed of them; and shouldst thou not look well to thy self, that thou be faithful in thy Stewardship, and not be condemned at last for thy Covetousness, VWastefulness, Faleness and Injustice?

Besides, will nothing please thee but abundance, not that neither, but still thou dost restlessly hunger after more? Consider again, *That the Life of Man doth not consist in the abundance of the things which he possesseth,* Luke 12. 15. But in a sufficiency of these things, for the necessary uses of Mans Life.

VVhy then art thou so eager for abundance of this VWorld's Goods? VVhat wilt thou do with it? Thou mayst not spend it in Superfluities, vain Curiosities, wanton Delicacies, or any riotous Living; there's no need of it, nor warrant for it: And if thou mayst not spend it thy self, thou must leave it to be spent by others; but what these may be, or how they will spend it, who can tell? If this be not enough, consider yet farther, whether it be not Madnes for a Man to forget God, and live a Slave to the VWorld all his Days, and at last damn his Soul for such abundance as this, which must be left to others with such uncertainty. Oh how great is the folly of restless Covetousness; which is still gaping after abundance! We are apt to over-do our VVork for this VWorld, which is the undoing of our VVork for the other VWorld; and when that's undone, the Souls of Men are undone; how carefully then should we use this World as not abusing it for the fashion of it passeth away, 1 Cor. 7. 31. Why should we be lifted up with any present worldly Estate? Whatever it be, 'tis not durable, but vanishing; 'tis not long in one Fashion, that which looks well to Day, may have another Face to morrow, and should not this keep us humble?

4 Our Souls great Danger is from the World, they were made for God; but are in danger, by Reason of their near Union with the Flesh, and their present incarnate Estate to mistake the World for their God, and in so doing they are undone; by this we fell at first, and 'tis by this that Sinners are kept in their fallen Estate; and where any do arise from it, and joyn themselves again to the Lord, this is always pulling them down to their old carnal State: And oh how hard is it for the best to withstand the Powers of it! the World has got the first Possession of our Hearts, and to eject this, and give God the Possession of them is no easie Work: And if we don't look to it, when we are turning to God, the World will carry away our Hearts from him, and here lies our Souls great danger; for when God is lost, our Felicity is lost, and our best Friend is made our worst Enemy, and then where are we? Is it not a wonder, that this is no more consider'd, that Men who have the use of their Reason, are so secure in the midst of a dangerous World, are no more Jealous of it, nor watchful over it. I shall therefore ask them a few Questions, to awaken their Consideration, and make them sensible of this their Danger.

1. VVhat

1. What is it, that blinds the Eyes of Men, and deadens their Hearts, that they cannot see, nor seek their true Happiness in the Enjoyment of God? 2. What is it, that hinders Consideration, and a heavenly Mind, so that the Seed of the Word is choaked, as soon as 'tis sown, and good Thoughts are not suffered to come into the Mind or stay there? 3. What is it, that makes Men refuse to do Duties of Justice, Charity and Mercy, when their own Consciences tell them, they should be done? 4. What is it, that makes Men go against the Word of God, and their own Consciences, to do wicked Actions which they should not do? 5. What is it, that makes Temptations to neglects of Duty and ungodly Actions, so powerful and effectual as they are? 6. What is it, that makes Men such Sabbath-breakers and Despisers of Gods Word and Worship, and all means of Grace tending to their Edification as the most are? 7. What's the great cause of Wars, Murders, Fightings, Thefts, Law-suits, Divisions, Brawls and Contentions, and the Apostasies, Backslidings, Envyings, Strifes and Backbitings of too many Professors of Religion? I say, what's the great Cause of all these doleful Evils, which do so commonly abound every where; is it
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it not most certainly the World? and is it not a wonder, that People are no more sensible of their Danger from it, no more fearful of it, lest it cheat them of their Souls Happiness in the Enjoyment of God? And by its vain Shews and deluding Flatteries at last Trepan them into easeless and endless Miseries; for he that sets his Soul to sale for the World, though it be a Crown or Kingdom, will in the end bring it to a very bad Market: Wouldst thou keep thy Heart for God, and keep in the way of thy Duty, and mortifie thine inordinate Love of the World; thou shouldst remember still, how much thy Soul is endangered by it.

5. Their Souls are most endangered by the World, who live in Pleasure, or are overcharged with the Cares of the World.

1. Who live in Pleasure, *they that are for a Flesh pleasing Life, can never please God*, Rom. 8. 8. The Lusts of the Flesh are contrary to the Holy Nature and Will of God, and they that are swayed by the allurements of carnal Pleasures to please them, can never please him; the Apostle speaks of some in his Days, who were so far from living the Lives of just Men, as that they did condemn and kill them, and
what

what kind of Men were these, they were *Sensualists*, living in carnal Pleasures, *Jam. 5. 5. Ye have lived in Pleasure on the Earth, and been wanton; ye have nourished your Hearts, as in a Day of slaughter:* That is, where they slew their Sacrifices, they feasted and pamper'd their Bodies, by an excessive feeding upon them; and as these were very bad, so they hated those who were much better than themselves; as *ver. 6. Ye have condemned and killed the Just, and he doth not resist you.* A smiling VWorld is more dangerous than a frowning VWorld, that lays many Baits of carnal Pleasure before us, which are very taking with us; and they that are drawn away and enticed by them, are undone: But this presents us with various croiles, which teach us Mortification, and the placing of our Affection on the things above, and happy are they who learn these Lessons from them.

2. VWho are over-charged with the Cares of the VWorld, these may be called Christians; but they are Heathens rather than Christians, *Mat. 6. 32. they can never live the Lives of Christians, whilst they think they can never have worldly business enough upon their Hands.* Oh how full are their Heads and Hearts of it, so that they have no Time, nor Thoughts for
those

those religious Cares and Actions, which are absolutely necessary to real Godliness! and are not these Mens Souls in a dangerous Condition? those Bodies which will take no Food must certainly die: And those Souls which find no Time, nor Thoughts, nor Cares to use the means of Grace which are their spiritual Food, must certainly perish, and so much is signified by our Saviour, *Luke 21. 34. And take heed unto your selves, lest at any Time your Hearts be overcharged with surfeiting and drunkenness, and cares of this Life; and so that day comes upon you unawares.* There's an absolute necessity of great Care for our Souls welfare, but no necessity of being overcharged with worldly Cares; no, 'tis necessary that we avoid it, as utterly inconsistent with the Souls safety; thousands and millions have been undone by the excessive Cares of the VWorld, as others have been ruin'd by Surfeiting and Drunkenness by the bewitching and blinding Flatteries of sensual Pleasures. Oh that all worldly minded People would seriously consider these things, and take warning before it be too late! How many, oh how many have heartily wish'd in the end of their days, that they had sought God more and the VWorld less! and mourned sadly, because they lived in such Bondage to the Tyran-

ny of worldly Cares; as that they hated Instruction, and their Hearts despised Reproof: they obeyed not the Voice of their Teachers, nor inclined their Ears to them, that instructed them; it pains them exceedingly, to think how they have sinned against their own Souls, and wrong'd their Consciences for dishonest and sinful Gain; they have lost God for the VWorld, and now they are losing that too; and how bad that may be which comes next, they do not know; and how much the Thought of these things doth confound them, who can imagine? The Lord grant, that we may so use this VWorld as that it may not hinder, but help us in seeking the Blessedness of the other VWorld, that when ever we leave this VWorld, we may have a better to go unto; where the Lord will be all that a God can be unto us to make us happy, Heb. 8. 10. down with an abused VWorld, rather then our Souls go down to Hell, for that which is not. Oh let it not be said of any of us, as 'twas said of another. People, *Ezek. 33. 31. And they come before thee, as the People cometh, and they hear thy Words, but they will not do them; for with their Mouth they shew much Love, but their Heart goeth after their Covetousness.* There's the fatal Pest, which blasts the Ministry of the VWord; the Lord keep all
Hear-

Hearers of it, from this common but most
doleful and dreadful Mischief: *Amen.*

3. I Should here conclude, but I have a
few VVords more to say; what is here
written does not pretend, to gratifie the
Curiosity of wanton Minds, that affects
VVords more then Things; *verbum rei*,
rather then *rem verbi*, a Distemper too
common, and very fatal in these Days of
Light; but the design of it, is to Edifie
those who are willing to understand the
right end of Life, and live to't; and so
make a good end at last, that they may
not pass their Days in a Dream and dam-
nable Delusion; as Men bewitch'd with
worldly Vanities, and never awake and
come to their VVits, till they are tum-
bling down into the bottomless Pit: And
for their further Admonition, I leave with
them these few Advertisements or Memo-
randums.

1. Covetousness, or an over-loving of
the VVorld is a State of Death; they that
love the VVorld more then God, though
otherwise Sober and Civil, and seeming-
ly Religious; do many ways live in wic-
kedness, they are dead in Trespasses and
Sins: Take heed and beware of Cove-
tousness, even under great shews of Civi-
lity

lity and Religion; though a predominant and overgrown worldliness may have much for the Life of the Body, yet for want of Time, Thoughts and Cares, necessary to a spiritual Life; 'twill be the Death of the Soul, that must dye for it: *To be carnally minded is Death*, Rom. 8. 6.

2. God is the eternal Life of our Souls as enjoyed by us, then our Souls are spiritually alive, when they live in God: *The true God is Eternal Life* 1 John 5. 20. that is, as we live in him, and enjoy him; for another Apostle says, *Our Life is hid with Christ in God*, Col. 3. 3. the spiritual Life of our Souls is a living in God, and this Life is hid from the VWorld, as Christ now is.

3. God is never enjoyed by us, and Eternal Life to us, till we love him above all; and live to him as our last End and Felicity: If God be highest in our Hearts, and the VWorld only an underling to him; if this be the ultimate Design of our Lives, to give up our selves, to do the VWill of God; and live in Conformity to his Divine Nature, that we may honour him, and be Happy in him, then we enjoy him and Eternal Life in him, *Rom. 2. 7. 1 Cor. 6. 17.*

4. None

4. None are sound Christians, truly Religious and sincere Converts, till they Love God above all, and live to him as their last End and Felicity: Art thou pleased with this or that way of VVorshipping God; don't rest here, for this is very dangerous, though there be the greatest strictness in thy Form of VVorshipping God; yet thou art not a Saint, a sincere Convert; if thou dost not Love God above all, and live to him as thy last End and Felicity; is not this to be consider'd, by such as Content themselves with their Forms of VVorship, and live in Covetousness, *Luke 14. 28.*

ELEGY
UPON
Mrs. MARY HAMLEN,
LATE

Of Froome, in Somersetshire.

I.

HAppy the Man! *whom Fate permits to*
[stay]
In the Abodes of old Eternity;
Careless what 'tis to Live, and what to Dye,
Or what's a doing in Mortality?
Well satisfied only to be:
To dwell in an immortal Ray;
Hid in the Light of that long-lasting-Day.

But

on Mrs. Mary Hamlen.

But happier he, if 'tis his doom,
From Nature's silent Tiring-Room,
To enter on our busie-Stage, the World,
Who, not by Fortune hither hurld,
An Empty Place to fill,
Or to make up the City's-Bill,
Or stand a Mute, or gaze amongst the common
[Crowd.

And do inglorious things and vile,
And idly laugh, and prate a while,
'Till out of breath wrapt in a common shroud
Is laid with unknown Bones, and bath no
[Fame allow'd;

But she who bravely speaks, and bravely does,
And throughout all the various Scenes,
Worthy and fit, her self demears,
Whether her Part, the Queen or Peasant shows,
(For that the Dramatist, and not she chose.)
She does deserve the applause of all;
Thrice happy she, may the Spectators call,
When th' World's Almighty Poet bids the Cur-
[tain fall.

She was the Wife, so pure, so innocent,
So careless of forbidden fruit,
Richly supply'd with Nature's own recruit;
So Masculine her Soul, and so content,
To be but Wife, so little bent
To see, what you might call
Her one not bruise'd by Adam's Fall.

P've

An Elegy

I've never but with admiration seen,
Her pleasant looks, her glorious mien;
They made me think of Heaven, and of the
[Saints above.]

So Angels live, and smile and love;
And one might guess as soon, that they
Had ancient Scores to pay,
And smelt Our Grandfires mouldy Clay.

3.

How poor, how short a thing is all
The Time which here we living call !

Scarce is our Race begun,

E're half our Race is run,

The Noble Prize, how very few have won !

With Time's quick Wings to Death we fly,

As swiftly as the Hours, and You and I

Reader, and all must Dye.

Stay serious Thought, O prithee stay,

See, how apt 'tis to fly away !

When th'undiscerned Hand does snatch us hence,

For what Good Deed deserve we recompence ?

When we are tumbled into Dust,

What can Fame say, if it be true and just ?

We must like Common-People dye,

Nothing but Vulgar in our Elegy.

There's nothing of our Own,

To be by Future Ages known,

Our Memories 'mongst undistinguish'd Beasts

[are thrown,

4. Thy

on Mrs. Mary Hamlen.

4

Thy Fate (blest Soul!) cannot be such,
Whom none could prize, whom none could praise
[too much;

My ——— before thy Venerable Shrine.
(Who like the Stars, to which thou'rt gone
[didst shine.]

I fear my Rhymes, my Love,
So ill exprest, may Libels prove.
For what is set too high, no Man can reach,
Thy very Looks, I thought did Wisdom

But to read the Text again, is the best
[teach.
[gloss,

Thy Vertuous Deeds can praise thee most;
[thy Name

Shall be preserv'd by th' Spicy Breath of
[Fame:

Support and Ornament t' th' Christian
[Cross;

Thy Kindred's Groan's the Church's Loss.

But though the Saint is dead,
Though from its Mate her Soul is fled,
The Temple still is Hallowed:
Her Sacred Ashes still are there,
We humbly pay a Sigh, a Tear.

Rest

An Elegy

Rest Holy Clay,
Slumber till the Judgment Day.

Devout Cinders, contrite Dust,
Mild Heart, free from cankering Rust;
Witty Brain, endearing Tongue,
Charms of the attentive Throng:
Bright and cheerful Looks, which ne'er
Envy or Grief, Anger or Fear,
Though they have try'd a thousand times, and

Emore,
Could make you pale before.
Pious Breath, you'll sigh no more, but sleep;
Rep. closed Eyes, no more you'll weep.

Rest Sacred Clay,
Slumber till the Judgment Day.
But — 'tis not Manners thus to keep thee

From
The silent quiet of Elizium;
I will but add a word or two, — and then,
Cast thee into thy long Dead Sleep agen.
Your Favour, — holy Linnen, — happy

[Shroud,
For I must draw away this Snowy Cloud,
From off her whiter Face, — then witness now
Dear Friends, unto a weeping Poet's Vow;
By these blind Cupids, these two Springs of

Now hood-wink'd in the endless mask of
[Night
By thy dear RH, — and if there were,
A better thing for me, — by that, I do swear,

on Mrs. Mary Black.

That thou shalt not, — like others, — Eye and

With thy fair Name, — (fair as thy self) —

But thy Idea shall inform my Brains,

Like the Intelligence that holds the Reins

Of both the Orbs; — I will not know the

But, as it bath a Lustre, like the ray

Of thy bright Eye: — And when the Night is

'Tis like the quiet of thy silent Tomb.

Thy Epitaph, unto Posterity:

That whose sees me, Reads, — Ponder the lies,

For whom the sobbing B — I ever dies.

Thus I said, and as I said,

The awful Relique made me bow my Head;

A Saint in Life so good, is something Great

[when Dead!

6.

Her Soul from Golden Fetters free,

Rapt to its own dear Liberty:

To highest Heaven, knew all the ways,

For there sh^d been ten thousand times, in Prayer

Wrapt in a Commendatory Prayer,

A mouthful of articulate Air

Air rarified with hearty Zeal,

Was it's first Vehicle.

Angels in Elegy no
The noble Cherub quickly flies,
From the best Wardrobe in the Skies,
To fill the News but fill'd those Starry Rooms,
The Harp and Pipes comes.
The Cherub quickly cloath'd, upon
White pure Aethereal Lawn,
Sublimed with Joy, and fine,
As is the Breath Divine.
Clad in that Robe of white.
Of soft and never withering Light,
She gently passes through.
A long admiring Row,
Of Sainted Ghosts, to martyr Russel's Train,
Come Hamlen come!
Here's Albyn, there is Richardson;
The lesser Angels all make room.

F I N I S.

Two Books now Printing for John Dutton, viz:

1. *A Compleat History of the most Remarkable Providences both of Judgment and Mercy, which have happened in this present Age. By the Reverend Mr. Turner. Folio.*

2. *The whole Parable of Dives and Lazarus, being practically explained and applied, in several Sermons upon Luke 16th, &c. By Mr. Stephens, Lecturer of Cripplegate.*

